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Juſt Publiſh'd,

BIſhop *Uſher*'s *Power of a Prince*, which may ſerve for a full Anſwer to Mr. *Benj. Hoadly*'s new Book of *Government*, and for a Defence of Dean *Atterbury*'s Latin Sermon.

The Power communicated by God to the Prince, and the Obedience required of the Subject, breifly laid down and confirmed out of the Holy Scriptures; the Teſtimony of the Primitive Church, the Dictates of Right Reaſon, and the Opinion of the wiſeſt among Heathen Writers: By the moſt Reverend Father in God, *James*, late Lord Archbiſhop of *Armagh*, and Primate of all *Ireland*. Faithfully publiſh'd out of the Original Copy (written with his own Hand) by the Right Reverend Father in God, *Robert Saunderſon*, late Lord Biſhop of *Lincoln*, with his Lordſhip's Preface thereunto.

A Friendly Debate between a *Conformiſt* and *Non-conformiſt*; containing a clear Reſolution of Material Points, in a Difference between the Church of England and Diſſenters, in order to a Reconciliation. By the late Right Reverend Father in God, *Simon*, Lord Biſhop of *Ely*. In two Parts. Sold by *Samuel Keble*, at the *Turk*'s-Head in *Fleet-ſtreet*, and *Jonah Bowyer*, at the *Roſe* in *Ludgate-ſtreet*, 1710.

THE UNITY OF THE Church of *England* AND *Evangelical Prieſthood*

Aſſerted againſt the

ANABAPTISTS,

And all other SECTARIES of whatſoever Denomination,

Wherein Their

Arguments for it are Refuted at large,

THEIR

Grounds of Separation from the Church demonſtrated to be Slanders; and the *Matter* of them moſt juſtly *retorted* upon themſelves, as altogether inconſiſtent with the Notion of a *Chriſtian Church*, and ſo creating a Conſtant and Indelible *Prejudice* againſt *Communion* with them.

By a Divine of the Church of *England*.

LONDON: Printed for *Samuel Keble*, at the *Turk's Head* in *Fleet-ſtreet*, and *Jonah Bowyer*, at the *Roſe* in *Ludgate-ſtreet*, 1710.

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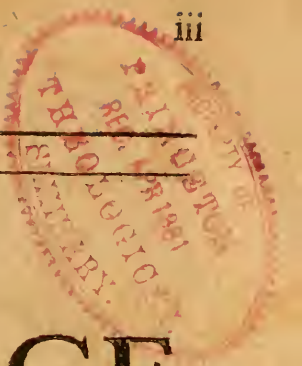

THE PREFACE.

READER,

I Here present thee with *part* of my *Design* against the *Anabaptists*, one of the most prevailing *Sects* that infests our *Church* here in *England*, if taken in its due *Latitude*, and in all its *Subdivisions*; one of those *Tares* that *Satan* sowed very early among the pure *Wheat* of the *Reformation* from *Popery*, and most sedulously *cultivated* by the *Jesuits* (no question) to this very Day (especially in some of its Branches) as may in another place, by God's Leave, be made manifest. This hath been their *Policy* from the beginning, to sow *Divisions*, and make *Rents* and *Separations* amongst the *Reformed*, and what they find themselves unable to accomplish by *open Force*, by *publick Opposition*, to effect by *Clandestine* and *Underhand* Dealings, by letting loose *the little Foxes*, by *stirring* up the *Populace*, the *Illiterate* and *Ignorant* against us, after having *poysoned* their Hearts with *Envy*, *Malice* and *Hatred*, and *in-*

toxicated and filled their Heads with all manner of *Hereſies*, Falſe and *Antichriſtian Notions*, and under the Roſe allur'd them to their Hands, by gratifying their *reſpective Luſts*; by an *Indulgence* and Allowance of the very *groſſeſt* of *Immoralities*, as they find them *diſpos'd* and *inclin'd*. This ought not to be wonder'd at in the leaſt by us *Chriſtians*, ſince we are aſſur'd by the Apoſtolical Writings, that *all Diviſions*, all *Hereſies and Schiſms* own their *Birth* to *Irregular Paſſions* and *Corrupt Affections*: And this is *Satan's Maſterpiece* in thoſe abominable *Inſtruments* of his, the *Jeſuits*, the grandeſt *Opprobry* and Scandal that ever was put upon that *Sacred Name*, *Jeſus*, *Saviour*, *Healer*, (excepting one of the Sect I'm at preſent engaged with, was a *greater*; tho' moſt *deſervedly* and *craftily* Caſhier'd by them, I mean, *Titus Oats*;) whilſt it is apparent by their *Doctrine* and *Practices*, they are the *Poyſoners* and *Murderers* of the Souls of all Mankind they have to do with, (unleſs by the eſpecial Grace of God prevented.) For the furtherance and carrying on their Deſtructive Deſigns the more ſucceſsfully, they have moſt ſtudiouſly endeavour'd to *corrupt* the Goſpel by *Falſe Gloſſes* and *Interpretations* of its moſt *Pure*, *Holy*, and *Righteous* Doctrines; that Mankind being *ſet looſe* from the Obligations of *Natural Light* or *Conſcience*, and finding *ſtarting* Holes to evade the *Indiſpenſability* of *Evangelical Strictneſs* and *Obedience*, may thereby

Titus Oat's, *dubb'd the Saviour of the Nation by the Diſſenters.*

by be made *ſuſceptive* of any the moſt *Vitious* and Immoral Principles that may *gratifie*, *corrupt*, and *miſguided Nature*, any thing that may promote a *viſible* and *preſent Intereſt*, or collogue a *Predominant Luſt* or *Paſſion*.

Hence they teach the Violation of the *Decalogue* itſelf, that *Law* of *Charity*, (that *Epitome* or *Summary* of all Offices towards God and Man,) which is therefore call'd the Fulfilling of the Law, *Rom.* 13. 10. and the Bond of Perfection, *Col.* 3. 14. which comprehends the Love of God and our Neighbours, and therefore the whole Law is reſolv'd by Chriſt into theſe two Precepts, *Matt.* 22. 37, 38, 39.

As to the *Firſt*, Theſe *Corrupters* of *Morals* tell us, that it is ſufficient a Man *love* God at any time before he dies, or at the Point of Death, or on Holy-Days, once a Year, or once in five Years: That we are not ſo much commanded to love God, as not to hate him. They diſingage Men from that irkſome Obligation of loving God actually; and *Print*, with Approbation, that a Man may be ſaved without ever loving God in all his Life. And againſt the *Second Commandment*, they aſſert *Idolatry*, *Witchcraft*, and Abuſe of God's Worſhip. (*Myſt. Jeſuit.* Lett. 5. *p.* 53, 54. cited by the Author of *Pyrot. Loyolan.* p. 30.) And then, in reference to the *Second Table*, allow of *Undutifulneſs* and *Diſobedience* to *Parents*, p. 41. *Murther*,

Myſt. Jeſuit. Lett. 10. *p.* 151, 153.

Lett. 11. *p.* 160. *cited in* Pyrot. Loyolan. *p* 38, 39. *printed* Ann. 1667.

ther, p. 42. *Uncleanneſs*, p. 43. *Theft*, *Cheating*, p. 44. *Equivocations*, *Mental Reſervations*, *Violations* of *Oaths*, p. 45, 46. *Self-Love*, *Covetouſneſs*, *Envy*, *Ambition*, and all the exorbitant Motions and firſt Riſings of the Heart, to the Tranſgreſſion of God's Righteous Law, *p.* 46, 47. where all theſe *hideous Immoralities* are prov'd from authentick Teſtimonies, to be allow'd and taught by them, without any Regard to that of our Bleſſed Lord, *Matt.* 5. 19. Add but unto this, the *Jeſuitical Creed*, for the moſt part a moſt exact and *compleat Original* of our *Quakers*, in reference to their Opinions of the *Oeconomy* of our Bleſſed Saviour, as you may find it in the Author of the *Pyrotechn. Loyolan.* or of the *Fiery Jeſuits Temper and Behaviour*, p. 31. (very well worth the conſulting) collected by a *Salamanca Doctor*, and then tell me whether *theſe Jeſuits* have not in the higheſt probability been the *Forgers* and *Contrivers*, or *Revivers* of all the Hereſies in theſe parts of the World amongſt the *Reformed*, ſince their firſt Appearance, and moſt particularly in theſe Three Kingdoms of *Great Britain*, ſince 1640, to this very Day? Or at leaſt, what Falſe Doctrines or Unchriſtian Practices may not be maintained, profeſt, and practiced confidently, with their Principles? Or whether any thing can be too Unchriſtian, or Wicked for them to embrace or comply with, to carry on their *Infernal Purpoſes*, and the Enlargement of the Kingdom of Darkneſs? Or whether this poor *Iſland* hath not been the Unfortunate Stage, upon

upon which all these Violations of God's Laws have been *acted* in the highest Degree for a many Years together uninterruptedly, and above forty Years since more or less, thro' their restless and most implacable Malice even to this very Day, by their practicing upon and amongst all our Sects, who are nothing in the Bottom, but their *Paws* and *Engines*, to pull down our *Church* and *Monarchy*, and so make way, not barely for *Popery* (which may be termed Innocent comparatively) but for *Jesuitism*, because these *Jesuits* have *de facto* the greatest *Interest*, *Power* and *Influence* amongst us, of any *Order* of the *Church* of *Rome*.

Now to prove this, that all our *Sectaries* without exception, are the Jesuits *Tools*, and do their Work in chief (tho' other Orders be concern'd) is a Business of no great Difficulty, were I nearer to Books; however, I hope to evince it very satisfactorily (tho' not so fully) with such little helps, as I have at hand. But to proceed orderly in this Business, I find a Necessity to *remove one Objection* which I foresee would be made, as it appears in *Fair-warning*, Part 2. Printed 1663, cited out of Mr. *Baxter's Key for Cash*, p. 326, 327, &c. to 335.

'And that we may see what they have done '(*i. e.* the Papists) let us discover what *Parties* 'they insinuated themselves into, (in Mr. *Bax-* 'ter's own Words.) As for the Old *English* 'Bishops, and conformable Ministers, who 'were of the Faith and Doctrine publickly 'here profess'd; I confess, I find but little

'Evidence that ever the Papiſts had much to 'do with them: Mark that. Now!

'As for the *Presbyterians*, I do not ſee any 'reaſon to think that ever the *Papiſts* had any 'Intereſt in them of any Men, there being 'none they more hate, than theſe two ſorts, 'the *Old Sound Epiſcopal* Men, and the *Pres-'byterians*.

To this I anſwer firſt in *general*, that as the *Jeſuits* and *Calviniſts*, the Fathers of our *Presbyterians*, had their *Riſe* much about the ſame time, ſo their *Principles* quâ *Presbyterians*, and quâ *Antimonarchiſts* are much the ſame. They both, in the *firſt* place, agree in that Point of the *Origin of Power from the People*, This is ſo Self-evident, that there's no farther need to inſiſt upon it, and ſo I refer you to the Authors on both ſides, and particularly (to make ſhort work on't) to the *Evangelium Armatum*, printed in the Year 1663.

And then ſecondly, as to the *Form* of *Government*, *Monarchy*, in the true and natural Senſe of the Word; for the Proof of which, you may conſult the aforeſaid Book, where you may ſee Mr. *Calamy*'s, Mr. *Baxter*'s, and other *Presbyterians* Concurrence with the *Jeſuits* in this Point. But after, for a fuller Deduction of the particular Principles wherein theſe *Presbyterians* and *Jeſuits* agree, I recommend the peruſal of *Lyſimachus Nicanor*'s *Congratulatory Epiſtle* to the *Covenanters* in *Scotland*, wherein you may ſee the *perfect Harmony* of the *Presbyterians*, with the *Jeſuits* in very many Particulars.

I might

I might add many other *Parallels*, or Points wherein they jump exactly, would the Compass of a Preface allow it; but I hasten to what I proposed to make good more especially, *i. e.* to demonstrate, that the *Presbyterian Faction* have been practised upon by the *Jesuits*, &c. as well as other *Sects*. And this will appear, if you consult Mr. *Prinn*'s *Rome*'s *Masterpiece*, printed 1643, where you shall find §. 7. of the *Great Discovery of the Plot and Treason against the King, Kingdom and Protestant Religion, and to raise the* Scottish *Wars, communicated by* Andreas ab Habernfield, *to Sir* William Boswell, *&c.* 'That when *Cuneus* or *Conne* had understood 'from the Lord Archbishop's part [*viz. Laud,*] 'that he had laboured in vain; his Malice, and 'the whole Society's waxed boyling hot: [and 'so:] soon after Ambushes began to be pre-'par'd, wherewith the Lord Archbishop, to-'gether with the King, should be taken. With whom did they consult and confederate to prepare these Ambushes, but with the Presbyterian-Puritanical-Faction, as will appear anon? Then it follows, 'Likewise a Sentence is pas-'sed against the King (for whose sake all 'this Business is disposed) because nothing is 'hoped from him, which might seem to 'promote the Popish Religion, *&c.* Then §. 8. 'To perpetrate the Treason undertaken, 'the Criminal Execution at *Westminster*, caused 'by some Writings of *Puritans*, gave Occasi-'on of the first Fire; which thing was so 'exasperated and exaggerated by the *Papists* to the

'the *Puritans*, that if it remained *unrevenged*, 'it would be thought a *Blemish* to their *Reli-* 'gion: the Flames of which Fire, the subse- 'quent *Book* of Prayers increases, [the *Scot-* 'tish Common-Prayer-Book,] §. 9. 'In this 'Heat, a certain *Scottish Earl*, call'd *Max-* 'field------was expedited to the *Scots* by the 'Popish Party, with whom two other *Scottish* 'Earls Papists hold Correspondency: he ought 'to stir up the People to Commotion, and 'rub over the Injury afresh, that he might en- 'flame their Minds, precipitate them to Arms, 'by which the *hurtful Disturber* of the *Scottish* 'Liberty might be slain [*i. e.* Archbishop *Laud*] whose Death we see was *originally* plotted by the *Jesuits*, and executed by the *Presbyterians* their *Executioners*; as was likewise the Death of the King (tho' executed indeed by the In- dependent-Millenarian-Party) if he would not be gain'd over to their Party, §. 10. 'There, 'by one Labour, Snares are prepar'd for the 'King: for this Purpose the present Business 'was so order'd, that very many of the *Eng-* 'lish should adhere to the *Scots*; that the King 'should remain inferiour in Arms, who (there- 'upon) should be compell'd to crave Assistance 'from the Papists, which yet he should not ob- 'tain, unless he would descend into Condi- 'tions, by which he should *permit Universal* 'Liberty of the exercise of the Popish Religion, 'for so the Affairs of the Papists would succeed 'according to their Desire. To which Con- 'sent, if he should shew himself more difficult,

'there

'there should be a present Remedy at Hand: 'for the King's Son growing very fast to his 'Youthful Age (who is educated from his Tender 'Age, that he might accustom himself to the 'Popish Party) the King is to be dispatched: 'for an *Indian Nut*, stuffed with most sharp 'Poyson, is kept in the Society (which *Cu-* 'neus at that time shewed often to me in a 'boasting manner) wherein a Poyson was pre- 'pared for the King, after the Example of his 'Father.

To these Passages may be added likewise, the Concurrence of *Cardinal Richlieu*, §. 12. 'Things standing thus, there arrived at *Lon-* 'don from Cardinal *Richlieu*, Master *Thomas* 'Chamberlain his Chaplain and Almoner, a *Scot* 'by Nation, who ought to assist the College 'of the Confederated Society, and seriously to 'set forward the Business, to leave nothing un- 'attempted, whereby the first Heat 'might be exasperated: for which 'Service he was promised the Re- 'ward of a Bishoprick. *Great Disc.* in *Prinn*'s *Rome*'s Masterpiece.

See Mr. Prinn's Jus Patron. *in the Epist. to the Reader.*

Thus we have the Matter of *Fact* prov'd even to Demonstration, by Mr. *Prinn* an *avow'd Presbyterian*, that the *Papists* had actually a vast Interest in the *Presbyterians*, even to the enkindling by their means the *Scottish* War, the *Fore-runner* of the *King's*, *Kingdom's*, and *Church* of *England's actual Destruction* for a time, according to the *Jesuits* original Project; from whence the *Broaching*, and, what was worse, the *Toleration* of

of the most horrid *Sects* that ever any particular Church was infested with, over-run, or can be; and so much for a touch of Mr. *Baxter*'s *Veracity*; so that it's apparent in the first place, that the Presbyterians were the *Jesuits* Tools, and really did their Work to a *Tittle*, by *breaking* the *Ice*, and letting in upon us an *Inundation* of all manner of *Blasphemous Antichristian Opinions*, and *Immoralities* that over-flow'd the Three Kingdoms; so that no doubt is to be made from this *Matter* of *Fact*, but when the *Jesuits* have any Work to be done by them, they have *ways* and *means* to address themselves unto, and to insinuate themselves into them, as well as any of the less esteemed *Sects*, since by woful Experience we find they can, as occasion shall serve, agree in *eodem tertio*, to contrive by all manner of means, the Ruin of what they equally Envy and Malign, the *Church* of *England*. From which I shall infer, that the promoting *Animosities*, *Misunderstandings*, *causeless Separations* amongst us, is to *prepare* and *pave* the Way for *Popery*, and to do the Work of *Popish Emissaries* and *Jesuits*, and that the farther from the *Church* of *England*, the nearer to *Rome*; and and that to *Tolerate* all manner of *Sects*, is the giving them, who *lurk* behind the Curtain and Rejoice at our *Divisions*, the greatest Opportunity of settling, what we make such hideous Outcries against, and pretend the greatest Abhorrence of, *Popery*. This hath been their grand Design ever since the Reformation, to *gain* a *legal Toleration* of *all Sects* whatever; thereby

thereby to *creep* in amongſt the *Croud*, or if excepted, yet to have a fitter Opportunity to influence them, and to inſtil their pernicious Principles, as to *Politicks* and *Religion*, and to inſtruct and manage them in the ſureſt Methods of *deſtroying* our *Church*. And which is to be obſerved, and never to be forgotten; This particularly was the Condition, [*viz.* a Toleration] upon which the *Popiſh Party* offer'd their utmoſt Aſſiſtance to King *Charles* I. to compoſe the *Scotch* Troubles [which themſelves had blown up and fomented, as hath been prov'd,] and to ſettle him in his Throne in Peace, to permit an Univerſal Liberty for the Exerciſe of the Popiſh Religion; becauſe ſo the Papiſts hoped their Affairs [*i. e.* the Extirpation of the Reformed Religion amongſt us] would ſucceed according to their Deſire. Large and partic. Diſcov. in Mr. *Prinn*'s *Rome*'s *Maſterp.* §. 10. *p.* 18.

By this I hope, it's plain, even to a Demonſtration, that the *Presbyterians* were the firſt *Sect* the *Jeſuits* and other *Popiſh Prieſts* addreſs'd themſelves unto, in order to bring *Church* and *State* into the utmoſt Confuſion amongſt us; to alter the Government by taking off the King, then to erect a Common-wealth, or at leaſt to diſcard the Royal Family, and ſet up an Elective Monarchy, and if poſſible, by theſe *Diabolical* Methods and moſt Accurſed Experiments, to try once more for Popery.

Now

Here it will not be improper to Transcribe part *of Pope* Pius V. *his Bull giving ample Encouragement to such unchristian and abominable Undertakings;*

——— ‘ *We further will* ‘ *and* authorize *the Wise and* ‘ *Learned of our Ecclesiasticks,* ‘ *expert in Divine Service, to* ‘ *labour, endeavour and devise* ‘ *all manner of* Devices to be ‘ devised, *to abate, assuage* ‘ *and confound those Heresies* ‘ *repugnant to our Sacred Laws,* ‘ *that thereby these Heretick*s ‘ *might be either recall'd to* ‘ *confess their Errors*, &c. *or* ‘ *that a total Infamy may be brought upon them and their Posterities,* ‘ *by* a perpetual Discord *and* Contention amongst themselves, ‘ *by which means they may* either speedily Perish *by* God's Wrath, ‘ *or continue in Eternal Difference to the Reproach of* Jew, Turk, ‘ Heathen, *nay to the Devils themselves. Given at* Rome, *6. Id.* Maii.

Fox Firebrands. pt. 2. p. 41. Primo Pontif. Pius Quintus,

Now I shall proceed to shew how busie the Court of *Rome* by means of the *Jesuits*, &c. have been to introduce new *Setts* amongst us, in order to *unhinge* us quite, as to the Matter of Religion, to carry on their own *Plots* with the greater Success.

To this purpose I shall here recite a Famous Passage out of *Campanella de Mon. Hisp.* c. 25. which I must supply too out of *Anthony Egane*, in his *Romanists Designs detected*, p. 13. (not having *Campanella* by me) for the promoting of the *Spanish* Interest in Queen *Elizabeth*'s Days, which indeed was the Plat-form of our *Jesuits* Proceedings, in a great measure, during the late Civil Wars. (1.) ‘ Above all, to breed ‘ Dissentions and Discords among our selves [which they have effectually done by setting on the Old *Sectaries*, and by inventing New Heresies.] (2.) ‘ By ‘ reducing them from an *Hereditary* into

Egane's *Rom. Designs, p.* 13.

'into an *Elective* Kingdom, or into the Form of a *Common-wealth*. (3.) By stirring up the *Irish* to a *Rebellion* or *Revolt*, *Egane*, p. 16. [which hath been actually done since:) and whereas Mr. *Prinn* cites *Campanella*, thus writing of *Ireland*, p. 207. 'Quod in Regno 'illo seu Insula Catholicis maxime Monachi Ordinis 'Franciſci ſummopere deamentur, &c. comparing (ſaith he,) the late monſtrous Increaſe of Jeſuits, but eſpecially of theſe Fryars and Monks in *Ireland*, before the Wars broke forth, in which they were moſt active, as I have elſewhere diſcovered —— by undeniable Evidences, to to which I refer the Readers, and then compare them with the late extraordinary Growth of *Anabaptiſts* and *Quakers* throughout *Ireland*, who have over-ſpread that Kingdom ſince the Wars there, by means of thoſe *Jeſuits* and *Franciſcan Capuchin Fryars*, who turn'd diſguiſed *Anabaptiſts* and *Quakers*, to undermine our Church, Religion, Miniſters, and ſeduce the People under thoſe Diſguiſes, with more freedom, ſafety, countenance, ſucceſs than ever they did formerly by any other Policies, or the open profeſſion of Popery, we may doubtleſs conclude, that they are the *Original Erectors*, the *Principal Ringleaders*, Fomenters of theſe increaſing Sects.

Prinn's *New Diſcov. of ſome Rom. Emiſſaries, p.* 10.

*Hidden Works of Darkn. p.*93. 100, 101 *to* 214. 208 *to* 258.

To

To this Passage I shall add another of his very Material, which may give greater Light into their *Plots* and *Designs*, in his Epistle to the Reader, in his *Jus Patronatus*, printed 1654.——

Prinn's *New Disc. of some* Romish *Emissaries*, &c. *printed* 58. *p.* 10.

'The chief Particulars whereof, in respect of 'Religion, are (saith he) to put all *Churches*, '*Colleges*, *Lands*, *Rectories*, *Tithes*, *Revenues*, 'into Feeoffees-Hands; to allow only Arbitra-'ry Pensions out of them, to Ministers and 'Scholars for their Maintenance, and convert 'the rest to other Uses: to erect *Itinerary Pre-'dicants*, fixed to no certain places, instead of 'Parochial Ministers [see the sad and most Scandalous Project represented to the Life, in the *Gemit. Ecclesiæ Cambrobritannicæ*, and, *a true and perfect Relation of the whole Transaction concerning the Petition of the Six Counties of South-Wales*, &c. both printed in the Year 1654,] allowed and chosen only by a Select Committee, not presented by our Patrons. 'To broach old 'Heresies and new Opinions 'in Religion, by Jesuitical 'Emissaries and Seminaries in 'all places; to sow the Seeds 'of Schism and Divisions, not 'only in Divinity, but like-'wise in Philosophy, and all other Arts and 'Sciences, to distract and divide us, to pro-'mote and cry up the Study of Astrology, to 'alienate

Mercur. Cambrobritan. 1652.

Walson's *Quodlib. p.* 92, 93. 144. 385. Will. Clark, *his Reply to* Parsons *Libel, f.* 74, 75. *Campan. de Mon. Hisp. c.* 18, 19, 23, 25, 27.

'alienate Mens Minds from Religion and 'Piety; to set up new Orders, and Sects, and 'Religions; to *procure a general* Toleration of 'all Religion; to revile and disgrace our antient 'Ministry, and Ministers; question all antient 'Truths, Principles of Religion, and Articles of 'the Creed; which *Johannes Bapt. Poza*, and some 'other *English* and *Spanish* Jesuits have done; as 'you may read at large in, *Societatis Jesu nova 'Fidei Symbola. Et in impia, scelerata, & horrenda Anglicorum & Hispanicorum Jesuitarum 'Censura in Symbolum Apostolorum*, Printed 1641. 'at the End of *Alphonsi de Vargas Toletani Relatio* ad Reges & Principes Christianos, *de 'Strategematis & Sophismatis Societatis Jesu, ad 'Monarchiam Orbis Terrarum sibi conficiendam.* 'Out of which, *all* the blasphemous, monstrous Opinions and Heresies, have been originally extracted and vented by the Jesuits, 'under other disguises; as those who compare 'them, may at first discover. *Prinn's* first Epistle to the Reader before his *Jus Patronatus.*

But to take a more *general Survey* of their *Grand Plot*, in reference to the *State*, as well as the *Church* and Religion, I shall present the *Reader* with another Passage of Mr. *Prinn*, who made it a great part of his Business to trace them in those most wicked and horrid Times. 'What their Designs have been to change and 'ruine our Monarchy, Kingdom, Government, 'Laws, State, you may read at large in *Campanella de Mon. Hisp. c.* 25. 27. Watton's *Quodlibets* especially, *p.* 309, to 334. *Rome's Ma-*

'ſter-Piece, *Hidden Works of Darkneſs brought to Publick Light*, and my Speech *in the Parliament*. Take the Main of all in the politick Inſtructions of the *Arch-Machiavelian Cardinal Richlieu*, who after he had (by the Jeſuits and Popes Nuncio's Aſſiſtance) *raiſed* the *firſt Wars* between *England* and *Scotland*, promoted, fomented the horrid *Rebellion* in *Ireland*, and *ratified* an *unnatural Diviſion* and *War* between our *King* and *Parliament* in his Life, recommended theſe Inſtructions to the *French King*, and *Mazarine* his Succeſſor, at his Death 1642, ſince publiſhed by *Conti de Galeazzo Gualdo Priorato*, in his *Hiſtoria*, *Part* 3. *&c.* 'page 175, 176. That above all things ✠ 'He, the *French King*, ſhould endeavour 'to keep the *Government* of *Great Britain* 'DIVIDED and DISUNITED, by *Upholding* 'the *weakeſt Party*, that the other might not 'make it ſelf powerful; *Reducing* the *Three* 'Kingdoms of *England*, *Scotland*, and *Ireland*, 'to be DIVIDED, either by NOMINATING 'other KINGS, or by *Reducing* it to a *Common-*'wealth; ſo to order it, That it may not be 'entirely *One*, but *Divided*. ——— ——— —

'——And then concludes in theſe Words, 'How 'ſucceſsfully theſe Plots have been purſu'd, we 'we all viſibly behold and feel by ſad Experience.

----And may I not add, That whereas he ſaw but one Particular of this *Advice* accompliſhed, we that are now living have ſeen almoſt the Whole of the remaining Part ſucceſſively put in Pra-

Practice: The *Jesuits* having the *Honour* of the Project, and our *Sectaries* to be the *Instruments*, the *Paws*, the *Forlorns*, the *Executioners*, the *Jack-Ketches* to that *crafty* and *accursed Generation*, ever since *Powder-Plot*, in all the *publick Disturbances*, *Seditions*, *Rebellions*, and Changes of Government; and in all the *Alterations* that have been attempted upon our *Church* and Religion, in these three Kingdoms, to this very Day.

To evidence and confirm this Observation, many Instances might be produc'd of the unwearied Diligence and Activity of the *Jesuits*, and other *Orders* of that Church, during the whole Progress of the late most *barbarous Civil Wars*, As in particular, (which must not be omitted in this Place) 'There is 'a notable Story Printed, call'd the '*False Jew*, wherein is express'd his '*Design* and his *Discovery*, how that 'he was sent over from *Rome* by a 'special Order from the *Jesuits*, and with per-'sonal Unction from the Pope; and how, one 'while, he was to have come over under Noti-'on of a *Taylor*, with Direction to joyn with the '*Anabaptists*, and to preach Notions, [Heresies, '*&c*] but now he came over under the Pretext 'of being a *converted Jew*, being an excellent 'Hebriacan, and *circumcis'd* at *Rome* for that 'purpose; ----and in that Relation you shall 'find he join'd with the *Anabaptists* at *Wrexham* 'and was rebaptiz'd by them, where he preach-'ed Notions amongst them: Amongst others

This Story of Ramsey, *the* Scotch *Jesuit and pretended Jew, was printed* 1653.

'this was one, That that Place, *Luke* 17. 12. 'where tis said, *the Kingdom of God is within* 'you, he gave this as the most proper Sense of 'the Original, *viz.* The Kingdom of God is 'so within you, in that it is not without you 'in Forms and Ordinances. [Observe by the 'way, the Jesuit preaching up *Quakery* imme- 'diately after he was dipt; just converted to '*Anabaptist*, and instantly starting up a *Quaker*; 'so naturally does *Anabaptism* tend or lead to '*Quakery*.] With which Interpretation [this 'Devil of a Fellow] he said, Lieutenant *Hob-* '*son*, a Teacher among the *Anabaptists*, was 'mightily taken. Another Design 'of this Deceiver was to bring the 'Authority of our Translation of 'the Scripture into Question, and 'and prevail'd so far, that some of 'them entertain'd Scruples about 'it; but now the Design is new 'moulded, and now not *Translation* only, but '*all outward Scriptures* must be *denied* and *reje-* '*jected*: And these Men (*viz.* the *Quakers*) 'can from their infallible Spirit, make *New* '*Ones*.

V. Farmer's *great Mystery of Godliness, and Ungodliness. P.* 77, 78. *Printed*, 1655.

It were too tedious an Undertaking to allege here all the Instances of *Jesuits* Heading and Dictating to our *Anabaptists*, *Quakers*, and other *Sects*, (which may be farther enlarged upon in another Place) and therefore I shall only revive your Memories, by presenting

However, I shall here insert some few Instances more, for the further Confirmation of what hath been said already: As first,

ing unto you ſome more of theſe *Advices* and *Policies* of theſe Grand Architects of all Manner of Villanies, with ſome few *Matters* of *Fact* thereupon, and ſo take my leave of this moſt ſeaſonable, tho' odious and moſt horrid Subject.

of one Harper, *who, about the Year* 1584, *preached after a* Puritannical *manner in the Town of* Norwich. *Foxes & Firebr. Part* 2. *p.* 58. *Then Dr.* Thomas Ramſey, *ſaid to be a Lay-Jeſuit at leaſt, who ſeveral times own'd himſelf, That he had preached ſomtimes in an* Independent *Shape, other times in an* Anabaptiſt *and* Quaker's *Shape, and had the Pope's* Bull *for what he did.* Id. p. 94. *One* Jackſon, *a Clergyman of the Church of* Rome, *for ſeveral Years paſt,* viz. Ann. 1668, 1669, *and* 1670, *preached within, and about the Country of* Limerick, *amongſt the Nonconformiſts of thoſe Parts.* Id. p. 107. *But to ſee how zealous the* Jeſuits *were to propagate* Anabaptiſm, *take this* Specimen *from a Letter that was entred in the Society of Jeſus at* Paris, *a Copy whereof was ſent to Archbiſhop* Uſher, 1652. ' *It is not ripe enough as yet to ſet Anabaptiſm a madding at this time,* ' *but rather ſet Enmity and Variance between Sir* John Presbyter---- ' *and the Independent.*——*We have ſent private Intelligence unto* ' Patient [Fleetwood's *Chaplain in* Ireland, *and a great Dipper of* ' *the People*, &c.

' *The* Anabaptiſts *increaſe a-main, and* Peter Pain, *who was lately* ' *diſcovered, hath fled from thoſe Parts, and is gone into* Yorkſhire, ' *where he goeth now under the Name of* T. C. *Look into the* Licence-' Book, *and you will know under what Names he was to go in caſe of* ' *Diſcovery*, Foxes *and* Firebr. Part. 3. p. 1.

' Francis Throgmorton, *being condemn'd for High Treaſon,*—— ' *before his Execution,*——*confeſſed, That there were in* England ' *above a Dozen, that he knew, who were permitted to preach by the* ' *Jeſuits Licences, purpoſely to breed a Faction in theſe Dominions* Foxes *and* Firebr. Part 2. p. 61.

Add to theſe that of Oliver's, *in his Speech in the* Painted Chamber, *Sept.* 4. 1654. (*who knew as well as any Body*) ' *That* [*there*] ' *were Millitudes of* Romiſh Emiſſaries *and* Vermin, [*then*] *reſiding* ' *and wandring up and down freely amongſt us, to ſeduce and divide* ' *the People, by ſetting up new Sects, and ſeparate Congregations, in* ' *all places, and broaching new Notions and Opinions of all ſorts, or* ' *old* Hereſies *and* Blaſphemies, *not ſaying Maſſes, praying to Saints* ' *and Images, or crying up the* Pope's *Supremacy*, &c. *as heretofore.* Foxes Firebrand, Part 2. page 144.

One Piece of *Advice* they have given, and moſt zealouſly, was (and is to this Day) *to root out Epiſcopacy.* Thus *Contzen* in his Politicks, 'The Doctors and Leading-Paſtors muſt 'be put out —— when the Leaders are down, 'all will ſubmit. ——— How eaſie is it in '*England* to bring the *Puritans* into Order, if 'they be forc'd to approve of *Biſhops*, &c. '*Fair Warning*, *Part* 2. *p.* 30.

The *Jeſuits* crept into all Societies, and acted all Parts.----They ſet up Perſecutions and Clamours againſt *Biſhops*, and the ableſt Miniſters of the Land; (for it was the Papiſts that ſet up the Oppoſition againſt *Biſhops*, as appears by *F. Sibthorp*'s Letter to *F. Medcalf*, who ſaith, *And now they are pulling down that Wall, which at once adorn'd and defended their Way*, I mean their Government; *their Vineyard (as they uſe to preach) is laid waſte, and the wild Beaſts of the Foreſt (you know whom they mean) may enter in. Fair Warning*, *Part* 2. *p.* 35.

Of this *Matter* of *Fact*, the truly *Learned*, and moſt deſervedly *Judicious*, Biſhop *Saunderſon* was thoroughly convinc'd: 'Poſſibly, ſays 'he, it will not pleaſe them, but I muſt ſpeak 'it out, both for the Truth's ſake and theirs, '*viz.* That themſelves (*i. e.* the Sectaries) 'are in Truth, tho' not purpoſely and intentionally, yet really and eventually the great 'Promoters of the *Roman* Intereſt amongſt us, 'and that more Ways than one: Firſt, by 'putting to their Helping Hands to the pulling 'down *Epiſcopacy*. Its very well known to many

‘ many, what rejoicing that Vote brought to
‘ the *Romiſh* Party: How even in *Rome* it ſelf
‘ they ſung their *Io Pæans* upon the Tidings
‘ thereof, and ſaid triumphantly, *Now the Day*
‘ *is ours, now is the fatal Blow given to the* Pro-
‘ teſtant Religion in *England.* They who, by
‘ converſing much with that Nation, were
‘ well acquainted with the fiery turbulent Spi-
‘ rit of the *Scottiſh* Presbyterians, know as well
‘ how to make their Advantage thereof, and hand-
‘ led the matter with ſo much cunning, by fomen-
‘ ing their Diſcontents under hand, till they had
‘ fram'd them, and by their Means ſome of the
‘ ſame Party here to become the firſt Inſtruments
‘ for the carrying on of their great Deſign.
‘ And this I verily believe was the Maſter-piece
‘ of the whole Plot: They could not but fore-
‘ ſee,---That if the old Government, a main
‘ Pillar of the Building, was once diſſolv'd, the
‘ whole Fabrick would be ſore ſhaken, if not pre-
‘ ſently ſhatter'd and ruin'd.---And when the
‘ Waters ſhould be ſufficiently troubl'd and mud-
‘ ded, then would be their Opportunity to caſt
‘ caſt in their Nets for a Draught. Biſhop *San-*
derſon cited in *Fair Warning*, *Part* 2. *p.* 24.

Second Advice; ‘ You will do well to make
‘ it appear under-hand, how near the Doctrine
‘ and Diſcipline of the Church of *England* comes
‘ to us, how willingly their Articles would be in-
‘ terpreted in a Catholick Senſe, at how little di-
‘ ſtance their Common Prayer is from our Maſs,
‘ whereby you may perſuade the World, That
‘ the Proteſtant Religion is weary of it ſelf, and

‘ the wiſeſt and ableſt Men of that Way, are ſo ‘ moderate, That they would willingly c om over to us, or at leaſt meet us half Way; ‘ hereby the more ſtai'd ‘ Men will become odi- ‘ ous, and others will ‘ run out of all Religi- ‘ on for fear of Popery.

Letter from Seignior Bellarmine *to Father* Young, *dated* April 16. 1662. *ſecond Part of Fair-Warning, p.* 62.

To this purpoſe, Heth, *a Jeſuit, in the* Eleventh *of* Queen Elizabeth, *aſſerted before the Biſhop of* Rocheſter, *That there were no ſet Forms* [*of Prayer,*] *own'd that he had labour'd to refine the* Proteſtants, *and to take off all Smacks of* Ceremonies, *that in the leaſt tend to the* Romiſh *Faith. This* Heth, *in particular, had receiv'd Orders from his Superiors to propagate* Anabaptiſm *here, in a Letter dated from* Madrid, *October* 26. 1568. *of which I ſhall here inſert an Abſtract. Brother, the Council of our Fraternity have thought fit to ſend you* David George, Theodorus Sartor, *and* John Hutts, *their Collections, which you may diſtribute wherever you may ſee for your purpoſe, according to the peoples Inclinations: Theſe* Mixtures, *with your own, will not only a little puzzle the Underſtandings of the Auditors, but make your ſelves famous.*——Hallingham, Coleman, *and* Benſon, *have ſet a Faction among the* German *Hereticks; ſo that ſeveral who have turn'd from us, have now deny'd their Baptiſm, which we hope will ſoon turn the Scale, and bring them back to their old* Principles, &c. Nalſon's Collect. Vol. 1. Introduct p. 45.

Searching his Lodgings, among other Things they found a Bull, dated the firſt of Pius V. *to preach what Doctrine that Society pleas'd for the Dividing of* Proteſtants, *particularly naming the* Engliſh Proteſtants *by the Name of* Hereticks: *In his Trunk were ſeveral Books for denying Baptiſm to Infants*, &c. *p.* 47.

So that hence it is evident who were the firſt Propagators *of* Anabaptiſm *in* England, *and for what End; why, to* bring them back to their old Principles, *to* Popery *again: And hence appears upon what* Forge *the Diſſenters Objections*, Arguments, *againſt our* Epiſcopacy, Ceremonies, *Liturgy, were firſt hammer'd; and withal it ought to be* noted. *That they have ſucceeded better againſt us by this* Covert *under-hand Dealing, in playing the* Sectaries *upon us, than by all their Volumes of Arguments, by all their* Suarez's, Becanus's, Bellarmine's *whatever.*

And thus theſe ſort of Men, very early *lick up the* Slaver *of the* Jeſuits, *and other* Miſſionaries *of the Church of* Rome. *For we*

This

find that one Faithful Commin, *a* Friar *of the* Order *of* St. Dominick, *moſt zealouſly preach'd up theſe* Objections *and Novelties about the Nation, in the Year* 1567, *in the* Ninth *of* Q. Elizabeth, *rail'd againſt the Pope, pretended to the* immediate Dictates of the Spirit, *and inſiſted much upon Tenderneſs of Conſcience, was famous for his Gift of* extempore *Prayers, told his Auditors that* Spiritual Prayer *was the* chief Teſtimony *of a true* Proteſtant, *and that the* Set-Form *of* Prayer *in* England *was but the* Maſs *tranſlated. But that which was very remarkable of this* Commin, *was, That after having been carried before the* Queen *and* Council, *and his farther Examination being adjourn'd to another Day, upon his giving Bail,* &c. *the ſaid* Commin *made his Eſcape, got over immediately to* Rome, *where Pope* Pius Quintus *order'd him to be clap'd up into Priſon; but that* Commin *writing to the Pope, that he had ſomething of Importance to diſcover,* &c. *the Pope ſent for him the next Day, and as ſoon as he ſaw him ſaid, Sir, I have heard how you have ſet me forth, and my Predeceſſors, among the Hereticks in* England, *by reviling my Perſon, and railing at my Church: To whom* Commin *reply'd,* I confeſs my Lipps have utter'd that which my Heart never thought, *but your Holineſs little thinks I have done you a conſiderable ſervice notwithſtanding,* &c. *to which the Pope return'd, How? Sir, ſaid* Commin, *I have preach'd againſt* Set-Forms of Prayer, *and I call'd the* Engliſh *Prayers* Engliſh *Maſs, and have perſuaded ſeveral people to pray* ſpiritually, *and* extempore; *and this hath ſo much taken with the people, that the* Church of England *is become as* odious *to that ſort of people whom I inſtructed, as* Maſs *is to the* Church of England; *and this will be a* Stumbling-Block *to that* Church, *whilſt it is a* Church: *Upon which the* Pope *commended him, and gave him a Reward of* 2000 Ducats *for his good Service.* Naſſ. Col. Vol. 1. Introduct. p. 42, 43.

This we all know hath been their *grand Artifice* for many Years paſt, and by which they did infinite Miſchief to our poor *Church:* But by the way obſerve, This was a *Slander* and *Lie* put into the Mouths of our *Sectaries* by the *Jeſuits* and other Orders of the *Church* of *Rome*, meerly to create Prejudice, without any manner of Truth in it. None of our Enemies could ever properly fix *Popery* upon our *Liturgy, Articles, &c. Omne Simile non eſt idem*, every like is not the ſame: They might with as much Inge-

Ingenuity charge the *Creed*, and *Lord's Prayer*, and the *Holy Scriptures* themſelves, with *Popery*. It's true, in the *Reformation* we retain'd the *Catholiciſm*, and *rejected* the *Popery*; the pure *Antiquity* we pick'd and cull'd, and caſt away the NAUSEOUS and FULSOME NOVELTIES; and this indeed, whether they will or no, take it how they pleaſe, we care not, we do moſt juſtly call *Popery*. I hope none are ſo ignorant as to *aver*, that *Popery* and *Catholiciſm* are *convertible* or *æquivocal Terms*, any more than *Chaſtity* or *Whoredom*; or to ſay, all the *Prayers*, and all the *Articles* of Chriſtianity, in *uſe*, or *profeſt* by the Church of *Rome* it ſelf, are *Popery*. Thanks be to God, we are able to maintain the *Liturgy*, *Doctrine*, and *Diſcipline* of the Church of *England*, againſt all the *Papiſts* and *Sectaries* (amongſt us at leaſt their *Brats* and *Forlorns*, they ſend out to *picqueer* with us) of the whole World, and prove the *Antiquity* and *Univerſality* of all our *Doctrines* and *Diſcipline* beyond the *Times* of *Popery*, or by the Teſtimony of the *Church Catholick*, (before *Antichriſt*, in the *Fanatick* Senſe, had a Being in the World, or was born.) But this hath been the main Outcry of our *Sectaries*, and as *ſilly* and *falſe* as it is, (by our Pulpit *Bell-Weathers*, whether the *Sectaries without*, or our *Grave Low-Church-Men forſooth*, of as little *Learning*, as common Honeſty, and true Piety) hath been a main Ingredient in our *Church's Ruin*, and without an extraordinary Repentance, and Mercy of God, hath doubtleſs been

manag'd

manag'd, to the eternal Loſs of *Myriads* of Souls by theſe *Self-interreſſed*, *Self-Lovers*, *empty Populaſters*, and *Belly-Gods*.

A *third* Advice is this; 'It were well if you 'took all juſt Occaſion to make it plain to the 'People, That there is *no Ordination or Succeſſion of Biſhops*, *Paſtors*, *and Miniſters in* England, and that they who are pretended *Biſhops* and *Miniſters*, are either *worldly* and *careleſs* on the one hand, or ſo *factious* on the other hand, that it were well they were *removed*; however it were well the People 'ſhould be taken off from them, by a clear 'Diſcovery of their Unworthineſs. *Bellarmine*'s Letters cited in *Fair Warning*, *Part* 2. '*p.* 64.

Obſ. I. Obſerve (1) from whom all our *Sectaries* have taken up this Argument againſt our *Prieſthood* or *Miniſtry*: Is it not as clear as the Sun at Noon, how buſie theſe *Romiſh* Emiſſaries have been amongſt our Sects; nay, that they are the very *Soul* that actuates and influences our grand Body of *Sectaries*, *wholly* and in every *Part*?

Obſ. II. Obſerve, again, the fooliſh and malicious Zeal of theſe *Politico*'s, to *defile* their own *Neſt* merely to defile others; that they don't value their own Honour, nor care what *Odium* they reflect upon themſelves, or how they expoſe themſelves, meerly for Miſchief's Sake to others.

Obſ. III. Yet in the *third* Place, I deſire it may be remark'd, without particularly inſiſting upon

upon a thorough Confutation of this Objection, which hath been over and over baffl'd by *Arch-Biſhop Bramhal*, *Maſon*, Biſhop *Fern*, and a many others, that for this Reaſon we can vindicate our *Ordinations* better than they can theirs, (which muſt be null, if ours be, infallibly) becauſe their innumerable Schiſms by Antipopes, *&c.* for many Years uninterruptedly, and very often, yet never (as I can recollect, or have obſerved) have affected our *Orders* in the times of our *Vaſſalage* to that *See*; our Ordinations being always (to the beſt of my Memory) perform'd here at Home: ſo that I am inclin'd to be of the Opinion, That there's not a particular Church in the World now in being, that hath been leſs affected with *Schiſm* than ours, or leſs liable to any Objection from the *Nullity* and *Invalidity* of Ordinations or Conſecrations, and *None* more than Theirs; as their own Mr. *Savage* hath ſufficiently prov'd in his *Nullity* of the *ROMISH* PRIESTHOOD, which I think, was never attempted to be anſwer'd by any of the *Zealots* of that *Communion*.

(4.) Yet fourthly, granting their Charge to be really true, it's the Heighth of *Impudence* for them, or our *Sectaries*, to make this Objection againſt us; Tho' *they* may ſay ſomething for theirs, I am ſure our *Sectaries* have not a Syllable to urge upon their Account; as, I truſt in God, I have ſatisfactorily prov'd in the ſubſequent Diſcourſe.

(4.) Now comes in a *fourth Advice* of the afore-

afore-mention'd *Contzen*, to procure a *Toleration*; ‘ Some (says he) must be suborn'd to beg importunately of the Prince for Liberty to exercise their Religion, and that with many and ‘ gentle Words, that so the People may think ‘ the Prince is not inclin'd to Novelty, but only ‘ to Lenity; in *Fair Warning*, *Part* 2. *p.* 30.

Yes, yes, 'tis *Toleration*, that's the *Trojan Horse*, that's to let in all manner of *Evils*, and *Hell* it self loose upon us. 'Tis this that our *Sinons* contended for, even unto Blood, for many Years before 41, and labour'd for tooth and nail, for near 30 Years since the Restaruation. 'Twas for the *Refusing* this hellish Liberty for *Dissenters* forsooth, as well as for the *Papists*, that *Charles* I. of most blessed Memory, lost his *Three Crowns* and his *Life*: The Popish Party struggling so hard for it, *argues* the *imminent* Danger of it to the *Establish'd Religion*, as well as the superlative Wickedness of the thing it self upon all Manner of Accounts, and the unspeakable Advantage and Encouragment it gives to *Popery*, or it's impossible they should ever be so eager for it, or their *Spawn* our Sectaries, as most direful Experience hath sadly convinc'd us.

Now, What hath been the Effect of this Liberty, but the *Propagation* of all manner of *Heresies* and *Immoralities*, the *starting* up *new Opinions* every Day, the *Blaspheming* of God, *Contempt* of his *Ordinances*, and *publick* as well as *private* Worship, and the *Subversion* of all *Religion*? The giving these *Jesuits* all manner of Opportunity of *propagating Popery*, *multiplying Heresies*

Hereſies and *Diviſions*, with a thouſand times greater Safety than in 1627, tho' then arriv'd to ſo high a Pitch of Confidence and Security, as tickling themſelves with the Thoughts of our Miſery, and Approach of our Ruin. 'I cannot but laugh, (ſaith an *Atheiſtical Jeſuit* in his Letter to the *Father Rector* at *Bruxells*, 1627, found in the Jeſuit's College at *Clerkenwel*. *Egan's Rom. Deſigns detected, p.* 4.) to ſee how ſome of our Coat have accoutred themſelves, you would ſcarce know them if you ſaw them; and 'tis admirable, how in Speech, in Geſture, they act the *Puritans*. The *Cambridge* Scholars, to their woful Experience, ſhall ſee we can *act the Puritans* a little better than they can do the *Jeſuits*. They have abus'd our ſacred Patron St. *Ignatius* in Jeſt, but we'll make them ſmart for it in Earneſt. [*] I hope you'll excuſe my merry Digreſſion, for I confeſs unto you, I am at this time tranſported with Joy, to ſee how happily all *Inſtruments* and *Means*, as well great as leſs, co-operate unto our Purpoſes. ——

[*] *This* jolly Fellow *ſure had quite forgot the Story of ſome of his* Fraternity. *Whilſt five* Jeſuits *at* Prague, *were Playing* [*or acting*] *the* Devils, *a ſixth real* Devil *came from Hell into their Company, and ſo hugg'd one of them, that he died within three days after.* Lud. Luc. p. 17. Proph. Hildeg. fulfill'd, p. 61. *cited in* Pyrotechnia Loyolana, p. 66.

Another remarkable Story of their Acting, *worth ſetting down in this Place, which was thus: We find Mr.* Waddeſworth *did depoſe in Writing*, & vivâ Voce, *at the Lord's Bar, That one* Henry, *alias* Francis Smith, *alias* Lloyd, *alias, &c.* —*before the* Scottiſh *Wars, did tell him in* Norfolk,— *That the* Popiſh Religion was not to be brought in here by Diſputing, or Books of Controverſie, but with an Army, and with Fire and Sword. *And when, according to*

'*this menacing Detemination of* F. Smith, *the* Jesuits *had fomented a War betwixt* England *and* Scotland, 1639. *it seems, upon their Solicitations, the* King *of* Spain *had provided a* New Spanish Armado *and* Land-Army *of old* Soldiers, *to* invade *the* Western *and* Southern *Parts of* England, *when the* Forces *and* Ammunition *were drawn into the* Northern Parts *against the* Scots, *which Design was broken and detected by the* Hollanders *unexpected Encounter of their Fleet on the* English *Coasts, and the Pacification in* Scotland; *which appear'd by the Confession of an* English *Pilot in that* Navy *on his Deathbed, mortally wounded in the first Fight, to an* English Minister *and others, to whom he reveal'd it out of Conscience*; [Pyrotech. Lyol. p. 118.] *as also by some* Letters *and other Evidences, and by a Pamphlet made and printed by the* Jesuits, 1640. *in which, among other Passages enter'd in the Parliament Journal,* Nov. 14. 1640. *there was a particular Prayer,* for the holy Martyrs which suffer'd in the Fleet sent against the Hereticks of *England,* 1639. *With this Net,* the Papists must fish in troubl'd Waters. *To which purpose, the* Pope's Nuncio, *with the secret College of* Jesuits *in* Queen-Street, *summon'd a Convention of* Jesuits, *having got secretly into private Pay an Army of* 7000 Papists; *upon which, the Fathers of the* Society were so confident *of Success, that in the* Jubilee 1640,—*at* Aquisgran, *or* Aken, *in their publick Hall they had an* Interlude, *which they invited People to by printed* Tickets, *signifying the Triumph of the* Popish Church *of* Rome, *by* Pageants *brought upon the Stage, subduing all her Enemies till that Day by their means. But in their Jollity, when two Armies came in, one of* Jesuits *and* Papists, *another of the* Protestants, *ready to encounter, a* Jesuitical *Actor, in the Habit of a* Mass-Priest, *comes in* divining *Success to the* Popish Army, *praying for it with an* affected Devotion, *and solemn* Invocation (*or rather* Prophanation) *of* God's *Name*; *upon which the* Popish Army of Actors, *as certain of the instant Victory, utter'd these Words,* (*as their* Parts *directed them*) *with a loud and* reiterated *Voice* and *Shout,* Pereat, pereat, quisquis est Hostis Ecclesiæ; *i. e.* Let him perish, let him perish, whoever is an Enemy to the Church: *At the Repeating of which Words, a great part of the Stage on which they acted, together with the whole* Popish Army, (*not* one Soldier *or* Captain *excepted*) *fell to the Ground immediately, while their feigned Enemies* (*personating the Protestants*) *were left standing on the other part of the* Stage *which* fell not at all. *With this sudden Fall many of the Popish Army were bruised in pieces, with the* Beams *of the* Stage *falling upon them, who through Pain and Horror needed no* Monitors *to silence their Outcries: Others, with broken Limbs, were carried to the* Chirurgeon's; *and the rest,* confounded *with shame, crept away secretly under the Vail* (p. 110) *to their Lodging, So this* Ignatian Play *ended in a real* unexpected *Tragedy, and a real Rout of the whole pretended* Victorious Popish Army *of*

'*the*

' *the* Jesuits ; *and the* Scottish *Wars that Year* (*which they so* ' *much depended on*) *through God's Mercy, concluded in a blessed* ' Peace *and Union betwixt both Nations.* Pyrotech. Loyol. p. 120. *citing this whole Passage out of Mr.* Prinn's *Hid. Works of Darkn.* p. 109, 144, 170, 171. *Comp. Hist.* p. 443, 449, 450, *&c.*

------A merry Fellow indeed! to *make sport* with *Evil* of their own *devising* and *procuring*, to rejoice at the Success of *Iniquity*, and at the *eternal Ruin* of *Souls* ; for, by the way, he here *laughs* at their *Acting* and *Propagating* of *Schism*, *Heresie*, *Rebellion*, *Hatred*, *Revenge*, the *turning Christians* from the *true Faith* to the *Doctrines* of *Devils*, *teaching* Men to *violate* the *Commandments* of *Christ*, *leading* them into the *Broad way* for *Hell* and *eternal Perdition.* If this be the *proper*, *catholick*, *genuine* Way to reduce Men to the Church, as they pretend, then the Way to Heaven must be a By-Way of Hell, and it's necessary to become an *Infidel*, or *Heretick*, or what is worse, an errant *Jesuit*, to be a probable *Christian*: I might instance in many of their *Advices*, *Rules*, *Policies*, had I Time or Room.

I shall in the next place shew by some more *Matters* of *Fact*, what grand Influence these *Jesuits*, *&c.* have had upon the *State*, during the late *Civil Disturbances.*

[I.] The *Murther* of the *King*, from what hath been said hitherto, appears to be *their Act*, according to that old *Maxim*, *Quod facis per alium*, *&c.* because their *Project*, their *Counsel*: So that as the Author of the *Pyrotech. Loyolana*, ' Who ever were the *Instruments* about the Cut-

' ting

'ting off King *Charles* I. the *Jesuits* have been 'justly counted to be the *principal Agents*.---- '----Therefore 'tis absurd to impute that Action to *Protestants* as *such*; whoever were the Executioners, 'twas agreed so in the Council of 'Jesuits. So that it can be no Imputation to the '*Protestant Religion*, [and all the *Malice* of *Hell* to be sure cannot fix it on the *Church* of *England*, whereof (properly speaking) there was not one single Member, truly principled according to the Church of *England*, and keeping actual Communion with her, then in the Army or Parliament, that had any hand in it] which (above all the Reform'd Churches in *Europe*) abhors the *Jesuits* Principles and Practices; as Dr. *Du Moulin* hath solidly vindicated, the Sincerity of the Protestant Religion [in *general*, and of the Church of *England* in *particular*,] upon that Account, against the fictitious *Philanax Anglus*. *Answ. to Pap. Apol. p.* 56, 57. Father *Sambras.* Besides, therein he declares, amongst other Things, to this effect: 'The *Roman* 'Priest and Confessor is known, who upon '*Cutting off* the *King's Head*, FLOURISHED 'HIS SWORD, and said, NOW THE 'GREATEST ENEMY THAT WE *P.* 58. 'HAD IN THE WORLD IS GONE. 'And there were other *Jesuits* on horse-back, '*did* so *too*, as is credibly reported. 'The Doctor adds, from a Gentleman of good Credit, 'a notable Passage at *Roan*, of jesuited Persons 'rejoicing there upon the News of the King's 'Death, and saying, We have kept our Word

'to him, since he would not keep his to us, 'p. 60. as if the King had made a promise to 'them; which the Doctor says is most false, offering to make good, when Authority shall require it, That a select Number of *English Jesuits* were sent from their whole Party here 'in *England*, first to *Paris*, to consult with the Faculty of *Sorbonne*, then altogether jesuited, to 'whom they put this Question in Writing, That 'seeing the State of *England* was in a likely Posture to change the Government, *Whether it 'was lawful for the Papists to work the Change by 'taking away the King? Which was answered 'affirmatively.* Upon this, thirty Jesuits were 'met betwixt *Roan* and *Diep*, going to *England* 'with Endeavours to be *Agitators* (they said) 'in the *Army*. At *Paris* the *Scarlet Jesuit*, 'who would have the *English* Lady he had proselyted, to rejoice at the King's Death, *di-'stasted* her with the *Popish Religion* upon that 'Score, so that gave her Grace to be no more of 'it, &c. p. 61. It seems also there was *great Joy* 'in the *English Seminaries* abroad, and here at 'Home, Mr. *White* and others were *Applauders* 'of the *succeeding Government*. *F. Brett* was for 'the *prevailing Power*, (p. 62, 64.) under which 'they got from the Top of the House of Lords 'two of the *Gunpowder Traitors* Heads, which 'we may here in time use as holy Reliques 'shrin'd up in Gold and working Miracles. *Pyrotechn. Loyol.* or the Fiery Jesuits Temper and Behaviour, p. 121, 122.

(2.) *Secondly*, as to the *Subversion* of the *Monarchy*,

Monarchy, and turning it into a *Commonwealth*, (that grand *Plot* and *Device* of the Jesuits) it's evident enough that that was done by the Suggestions of the *Jesuits*, and the Influence they had upon the *Army*. *Hugh Peters* himself, well acquainted of late Years with the *Jesuits Persons*, *Plots*, *Principles*, *Practices*, in his Letter to a great Army Officer,——stiles it, a *Cheat of the Jesuits*, put upon the Army, and that with much Regret in Heart and Spirit, as I find in Mr. *Prinn*'s brief and necessary Vindication of the old and new secluded Members, *&c.* p. 35. where he adds a pretty remarkable Story:

'A grave *Protestant* Gentleman of the *Temple*, 'last *Trinity Term*, riding up to *London*, meeting with a *Popish* Gentleman of his Acquaintance on the Way, they discoursing of those 'last Revolutions and Changes of Government, 'the Protestant told him, that these Alterations were but the Plots and Productions of the 'Jesuits, and those of his Religion, who did 'but laugh at us in their Sleeves, to see what 'Fools they had made us; at which the Papist growing somewhat angry, he desired him to 'be patient, since they were antient Friends, 'and what he spake was not in jest or scoff, as 'he took it, but in sober Sadness, desiring him '----to enquire, *&c.* and to give him an Account thereof, which he promis'd, *&c.* About 'five or six Days after, this Papist told him, 'That, according to his Request, he had made 'diligent Enquiry of the Truth of what he 'spake on the Way, and that he found *All*, *or*

'*moſt of the Jeſuits* were *Knaves*, *they*, *and moſt* '*of the jeſuited Papiſts being againſt the King*, '*and wholly for a Commonwealth*, *as being moſt* '*advantagious for the King of* Spain's *Inter-* '*eſt*, *&c.*

And to ſhew how much they ſet forward the *Advice* of ſome of the *Society*, to promote the *Study* of *Aſtrology*, and for what Ends, the aforeſaid Author remarks, that *Lilly*, a *zealous Republican*, in his *Almanack* for the Year 1651. 'Prognoſticated, That the *Stars did then pro-* '*miſe Acts of Grace and Favours to Popiſh Recu-* '*ſants*, *who in their Zeal and Loyalty* to the '*New Republick*, exceeded moſt Presbyterians; 'an Argument it was a Creature of the *Jeſuits*, 'and their Projection, to procure 'them more Grace and Favour 'than before, and promote their 'Deſigns againſt us. To this End '*conſult Lilly's Collection of antient* 'and modern Prophecies in 1645, to prepare 'the Minds of the People to acquieſce in a 'Common-wealth, *predicting* the utter *Extir-* '*pation of Monarchy* in theſe Kingdoms, 'as like-'wiſe of the *Royal Family*, and his *Monarchy or no Monarchy in* England, to clinch the Matter in 1051: And that which is obſervable beſides is, as Mr. *Prinn* relates, *p.* 38. of his *Brief Vindication*, That *Nedham*, the ſcribbling Incendiary of thoſe Times, makes uſe of the *Jeſuit Barclay*'s, and *Mariana*'s Principles, to erect his new-fangled Common-wealth upon. Mr. *Prinn*'s Words are theſe, well worth noting,

Prinn's *Brief and Neceſſary Vindicat &c. Page* 34.

'He

'He (i. e. *Nedham*) objects, the Jesuits Common-wealth admits no Toleration of Religions, never was against Kingship and the Office of it, as theirs is, nor hath any Similitude with *Jesuitism*. All false: The Jesuits pleaded always for a * free Toleration of Religion in *England*, that themselves might be tolerated.---- They are professed Enemies to the Office, as well as Persons of all *Protestant*, *yea, and most Popish* Kings, and projected to make up a *Common-wealth* in opposition to *Kingship*: It hath Similitude with Jesuitism both in its *Principles*, Witness those of *Barclay* and *Mariana*, cited by *Nedham*, wherein he founds it; and in its *Practices* of murdering Kings, blowing up Parliaments, absolving Subjects from their Oath and Allegiance, &c. by which it was founded, supported, reviv'd. *Prinn's brief and necessary Vindication*, p. 34. 35.

*See my Epist. before my Historical and Legal Vindication.

Again, 'Nedham makes use of *Jesuit Barclay's* afore-cited jesuitical Principles, as the chief Corner-Stone of our new Parliament's and Republick's Structure, whereon they are both built; and not only so, but he useth the very Arguments of *Campanella*, which he prescrib'd the King of *Spain* to suggest to the *English* Nobility, Protestants, and Clergy, to hinder and keep out King *James* from the Crown of *England*, upon Queen *Elizabeth's* Death; to dissuade and draw them all off from King *Charles*, and oppose his Restitution now. *Prin. ib. p.* 36, 37, &c. So constantly do our Sectaries

ries *plow* with the *Popish Heifers*, pursuing their *written* and oral Advices and Instructions. But to shew what an Interest these *Jesuits* had in those Times, how generally they presided in all the then *Councils*, and managed all Intrigues, insinuated themselves amongst all the *Great Ones* at the *Helm*, and were the *original Movers*, or *Wheels*, of all the Revolutions and Changes in the Government in those Days, I desire the Reader but to consider with me these following Particulars.

(1) Their constant *Presence* in the *Army* in those Times; as, *first*, in the *Army* of Sir. *Thomas Fairfax*, *General*, 1648; so Mr. *Prinn* tell us, when he was a Prisoner in 1648, under the Army Officers, who forcibly seiz'd him and forty other Members of the Commons House;---'Some 'Friends of his being 'then convented before 'the General Council of 'Officers of the Army at '*Whitehal*, for saying 'there were divers *Priests* 'and *Jesuits* in the Army, the chief Contrivers 'of the *Designs* and *Changes* then acted; and 'these justifying the same, thereupon procur'd 'a Warrant from Sir *Thomas Fairfax* the General, to seize such *Jesuits* and *Priests* as they 'found in the Army's Quarters, as well Soldiers as others; whereby they presently apprehended two *Jesuits*, and put them in ward 'that

In the Year 1646, by Order from Rome, *above an hundred of the* Romish *Clergy were sent into* England.

The hundred Men that went over in the Year 1646, were most of them Soldiers in the Parliament Army, and were daily to correspond with the Romanists *in the late King's Army*-----*at* Oxford. *Bp.* Bramh. *Let. to Archbishop* Usher, *Ann.* 1654.

'that Night, who produc'd two Protections 'under the self same Hand as granted this 'Pass, (viz. *Oliver Cromwel's*) which they saw 'and complain'd of, &c. However, those Jesu- 'its got themselves releas'd the next Day; 'whereupon, they 'thought it bootless 'and dangerous for 'them to seize any 'more of them, (ha- 'ving discover'd *ma- 'ny* they knew to be 'such) and so their 'Good Intentions 'were frustrated.----

'Sir John Temple *and Doctor* 'Borlace, *in their Books touching* 'the Relation of the Irish *Rebel- 'lion began* 1641, *make mention* 'of a Friar *who cruelly tied, and* 'caused *to be tied, several Prote- 'stants Back to Back, and so to* 'be *flung over* Portadown-Bridge 'in Ireland. *This Friar, about* 'the time that Oliver Cromwel 'came over into Ireland, went dis- 'guis'd into England; at which 'time he received one* Ward's *Wife,* 'by whom he had *several Bastards,* 'pretending she was his *Wife,* Cromwel *coming back for* Eng- 'land, *this Friar (by what means is not known) became very gra- 'cious and conversant with that* Usurper, *and then went under* 'the Name of *Captain* Holland: *Upon this Intimacy and Acquain- 'tance,* Oliver Cromwel *made use of this Impostor, and gave him* 'a large *Allowance* per Annum, *to give him foreign and dome- 'stick Intelligence, for he would pay upon Post-Days above forty* 'Shillings *for Letters, directed to him by the Name of Captain* 'Holland, &c. *It chancing when a Speech made by* Oliver, 1654, 'to this *Effect, That there was Nothing done in* England, &c. 'but that it was carried on by the *Jesuits*, &c. *and so bad his* 'Parliament *look into this Affair; search being made, and things* 'inquired into, *some of these Impostors were discovered, and amongst* 'the rest this *pretended Captain* Holland, &c. *yet* Oliver Crom- 'wel *protected him*, &c. Fox. Fireb. Part 2. p. 89, 90.

---The *Pasport* he mentions was for one *Maurice Conry*, to pass from *London* to *Ireland*, an *Irish Franciscan Friar*, and *Missionary* to the Pope which Pass was obtain'd for him by an *Irish Footman* of *Oliver's*; and about this *Conry* was

was found a Letter to another *Irish Footman* of his Son *Henry Cromwel*, in *Dublin* in *Ireland*, especially recommending this *Conry* to him as his *endeared Friend*, to do him all the Favours, &c. and therefore it may be justly suspected, that some of them are become principal Footmen to the *greatest Persons* at *Whitehal* and *Dublin*; the procuring of this *Pasport* by such *Irish Footmen*, and these their Letters giving Suspicion that this *Conry* and they are of the *same Fraternity*, &c. *Mr.* Prinn's *New Discov. of some Rom. Emissaries*, &c. p. 26. 27.

(2) A second Instance of their *immediate Agency* in the *Councils* of these Times, and of the Treachery of some of our *Roman Catholicks* to King *Charles* II. then in Exile, was even the *Usurper* Oliver's *employing* them in his Service abroad (as well as no doubt but for a considerable time at home, as his Cabinet Council, from the first Minute of his conceiving Hopes of grasping the whole Power into his own Hands, by undermining the Parliament and Army it self) 'and thus by Sir *Kenelm Digby*'s, a *jesuited Papist*, *Agency*, *Cromwel* entred into an intimate 'League with *Cardinal Mazarine*, concluded a 'Peace with *France*, Nov. 1655, upon this 'Condition, That *Charles Stuart*, with all his 'Brothers, Followers, and Adherents, should 'be forthwith remov'd out of *France* and all the '*French* King's Dominions, and not permitted 'to return or reside therein. Prinn's *Brief and Necessary Vindic. of the old and new secluded Members*, p. 41.

(3) In

(3) In the third Place, the *Zeal* of the *Papists* and *jesuited Party*, and even of some of their Secular Priests, for *Oliver* and his Government, is very observable: This may be noted from *Lilly* the Astrologer, above quoted, then from *Father* White's *Grounds of Obed. and Government*, where he treats of the *Dispossession* of a supream former *Governour* of his Rights, and most *villanously* and *traiterously*, *p.* 132. and even here he resolves, that if he be wrongfully dispossess'd, yet for the publick Good he ought to rest satisfied, and in Conscience is bound to renounce his Claim; and *as for his Subjects*, that there is no Justice, [*i.e.* they have no Right, are under no Obligation] on their side, to restore him. —— 'A Magistrate actually dispossess'd, hath no Right to be restor'd; nor the 'Subject any Obligation to seek to *restore*, but 'to *oppose* him. —— And again, *p.* 147, upon a Supposition, That the common Good ought to be the Magistrate's Title, and the Subject's Obedience. —— Out of which, saith he, it followeth, That whenever (considering all things) the Common Good is clearly on the *Possessors* side, then the *Dispossessed* hath no Claim. This is a Secular forsooth, and a profest Enemy to the *Jesuits!* If there be no greater Difference between

A Notable Instance of that Party's Affection to him may be observed in Peter Talbot, *the* Titular Archbishop *of* Dublin, *who was publickly taken notice of by* John King, *Dean of* Tuum, *and divers others, to be in deep Mourning at* Cromwel's *Funeral, and to appear in it for some months after, walking in the* Piazza *in* Covent-Garden, *and other of the Streets of the City of* London. *Foxe's Firebr. part* ii. *p.* xcvi.

between them and Jesuits, then never a Barrel better Herring; Rebels, Traitors, and Enemies to *Monarchy* alike; both equally dangerous to the Peace, Quiet, and Establishment of these Kingdoms; both too deem'd Brethren in Iniquity, and jointly, notwithstanding their seeming Oppositions, carrying on the same traiterous Designs; which argues but the greater Policy and Villany, and ought to be expell'd all reform'd Kingdoms.

Let any one now compare *White*'s Notions with *Baxter*'s Thes. of Governm. 149. 'If 'therefore the rightful Governour be so long 'dispossessed, that the *Common-wealth* can be no 'longer without, but to the apparent Hazard 'of its Ruine, we (*i. e.* we the People, or we 'the Rebels that dispossess him) are to judge 'that Providence hath dispossessed the former, 'and presently to consent to another, &c. And consequently we find him owning *Oliver* and *Richard* as Powers appointed by God, comparing *Oliver* to *David*, and *Richard* to *Solomon*, in his *Fifth Disputation of Church Government* and Worship, Epist. Dedicat. cited in *Evangel. Armatum. p.* 28. printed in the Year 1663. To see how good Wits jump, and what a blessed Harmony, after all Noise, &c. there was in those Days between our *Sectaries*, *Jesuits*, and other *Popish Priests*, nay the Seculars too.

(4) The *extraordinary particular Favours* exhibited to those *Jesuits*, and other *Popish* Priests, in 1658, during the Usurpation. To introduce this Observation, I shall venture the Reader's

Excuse

Excuſe to tranſcribe the whole Paſſage as it lies in Mr. *Prinn*, though it be a Reperition in part of what I have given before. 'When the 'King was executed before *Whitehal*, Jan. 30. '1648. Mr. *Henry Spittleworth* riding caſually 'that Way juſt as his Head was cut off, eſpied 'the Queen's Confeſſor there on Horſe-back, 'in the Habit of a *Trooper*, drawing his Sword, 'and flouriſhing it over his Head in Triumph, '(as others there did) at this Spectacle. At 'which being much amaz'd, and being famili-'arly acquainted with the Confeſſor, he rode 'up to him, and ſaid, O Father! I little thought 'to have found you here, or any of your *Pro-'feſſion*, at ſuch a ſad *Spectacle*. To which he 'anſwer'd, there were at leaſt *Forty*, or more 'Prieſts and Jeſuits there preſent on Horſe back, 'beſides himſelf; and that one End of his and 'their coming thither was, That if the King 'had died a Roman Catholick, he might not 'want a Confeſſor, had he deſired one. This the 'Gentleman and his Siſter, within few Days 'after, and at other Times, ſeriouſly related to 'a *Bencher* of *Lincolns-Inn* his familiar Acquain-'tance, uſing it as one chief Reaſon why 'they refuſed to turn Papiſts; and becauſe al-'ſo they found the *Jeſuits* and *Popiſh Prieſts*, 'both before and after the King's Death, 'had divers Meetings about *London*, to al-'ter the Government, and *diſinherit* the *King's* '*Poſterity*.' Which compared with their Re-'leaſes from Impriſonment, and free Liber-'ty they enjoy'd ever ſince the King's Death,

'till

'till now under the *New Republick*, with the 'late Proviſo in the *Proclamation* of *July* laſt, 'for *Baniſhing Jeſuits*, *Prieſts*, and ſuch Cava-'liers of the King's Party who had not com-'pounded by the *firſt* of *Auguſt*, under Pain of 'High Treaſon. Provided that if any of them '[Jeſuits or Popiſh Prieſts, *&c.*] ſhould ſubmit 'themſelves to the preſent Government, and 'give *Security* for their OBEDIENCE and '*peaceable Deportment*, that this PROCLAMA-'TION SHOULD NOT EXTEND TO 'THEM, but that they might ſtill continue 'amongſt, *&c.*

(5) Obſerve, that altho' *Oliver* was moſt particularly acquainted with all their Deſigns to make *Proſelytes*, and *ſettle* their *Religion* in *England*, yet he never took any the leaſt ſeemingly effectual Courſe to ſtop their Proceedings, but under-hand *encouraged* them, *admitted* them about his Perſon, into his *Familiarity*, *Cabals*; *entruſted* them with the *greateſt Affairs*, *protected* them, granted them *Paſports*, *releaſed* them when apprehended, *ſtopt all Proceedings againſt them*, and *retained* them in his very *Service*, to *ſecure their Perſons*, and to *conſult* and *carry* on his *ſecret Deſigns*: I ſay, he muſt needs know all their Deſigns, as well as they his; was well aſſur'd of their *Affections* to his *Perſon* and *Government*; and as by their *Counſels* and *Service* he arriv'd at what he was, and knew himſelf to be their *Creature*, and was well ſatisfied with what they had projected by all theſe Changes for themſelves, as being no way inconſiſtent with

with his Power and Government for the preſent, as well as in thoſe who ſhould ſucceed him, being agreeable to their profeſſed Principles as *Antimonarchiſts*, ſo he left them to themſelves to proceed, and drive the Nail as far as it would go, and never gave them the leaſt Check, but permitted all things, as to Religion, to run into the utmoſt Confuſion; and indeed 'twas *Policy* for him to connive at them as he did; he knew that they who with ſo much Dexterity *made* him, could with *one Turn of their Hand undo* him, being Maſters of all his *Secrets*, and ſo having it in their Power to *unbowel him*, *unravel* his Secrets, and by applying themſelves (if provoked) to all the ſeveral *Factions*, ſet all about his Ears, and *ruine* him in a Trice. That he was too well acquainted with him, appears ſufficiently by a *Speech* of his (which I ſuppoſe the Neceſſity of Affairs forc'd from him, with their Conſent eſpecially, when the Contents were too publick at that Time to be conceal'd) part of which I ſhall tranſcribe from the *ſecond Beacon fir'd*. 'We know very well that Emiſſa-
'ries of the Jeſuits never came in thoſe Swarms,
'as they have done ſince theſe Things were ſet
'on foot; and I tell you, that divers Gentle-
'men here can bear Witneſs with me, how
'that they have had a Conſiſtory abroad, that
'rules all the Affairs of things in *England*, from
'an *Archbiſhop* with other Dependents upon
'him. And they had fix'd in *England*, (of
'which we are able to produce the particular
'Inſtruments) in moſt of the Limits of Cathe-
'drals,

'drals, an Episcopal Power, with Archdea-
'cons, &c. and had Persons authoriz'd to ex-
'ercise and distribute those things, who per-
'vert and deceive the People, &c. *Second Bea-con fir'd*, 1654. *p.* 2. I say, notwithstanding all this his confessed thorough Acquaintance with their Designs, &c. it's evident by his Sufferance of them, that it was with his Well-liking and Approbation, and it was only some notorious *Necessity* of State at that time, that forc'd him to this particular Confession, only as a fair Come-off for the present, and to skreen himself from the severe Reflections of the *Millenarian* disaffected Party and Presbyterians; for he found his Account in them, effected his Designs, by their sowing the Seeds of *Dissention* and *multiplying* Sects, and thereby weakning the publick Interest: Confusion and the setting up different Interests among the respective Sects, kept them from uniting and combining against him, did his Business the most effectually of any thing, of which these *Jesuits* were the *Original Contrivers*; so that as they were Friends to him, he became upon point of Interest a Patron to them; and well he might, when their Zeal and Indefatigableness was so vehement as to venture their very Bloods in that Cause, which gave him the Opportunity of *mounting* into the *Saddle* of *Government*; many of the *Romish Priests* being found among the Dead in Battel on the *REBELS Side*, as I remember in *Dugdale*'s *View of the late Troubles*.

Besides,

Beſides, all this will ſeem the leſs wonderful or ſurpriſing, if we do but recollect, that even ſome of our late *Ægyptian* Taskmaſters died in the *Romiſh* Communion, after all their zealous Pretences againſt that Church and Religion.

Now what can be more reaſonable to infer from the Serviceableneſs of theſe *Romiſh Incendiaries*, to the ambitious *Projects* of *Cromwel*, and the reſt of that Crew of PROSPEROUS REBELS in thoſe Days? but that they were conniv'd at in the carrying on their Deſigns of *planting Popery* here, and had full Liberty to make *Proſelytes* by what Methods they pleas'd; ſo long as the then Governours were well aſſured they were *ſworn Enemies* to the FAMILY of the *STUARTS*; that a *Commonwealth*, or an *Elective Kingdom*, was conſiſtent enough with *Popery*, according to the *Advices* of *Campanella*, *Contzen*, &c. and the then Proceedings of the Romiſh Emiſſaries, and hereby became *mutual Supports* to each other? And accordingly we find they actually *Eſtabliſhed each other*.

The Government, in ſpight of all *Remonſtrances*, *Petitions*, and Proofs to the contrary, gave theſe *Miſſionaries* their full Swinge, and granted them, under-hand, Indulgencies; from whence the *Papiſts* were very buſie in propagating their *corrupt Principles*, by ſending forth their Emiſſaries diſguis'd, under the Name of *Army-Men*; [and what were thoſe but really *Jeſuits*, &c. ſuch as thoſe thirty who were met between *Roan* and *Deep*, who were coming over to be

Agita

Agitators in the Army, as above-mention'd, ſuch as were apprehended in *General Fairfax's Army*, ſuch as the *forty Jeſuits*, &c. preſent at the *King's Murder*, *flouriſhing* their *Swords*, &c.] ‘ Church *Members* and *Anabaptiſts*, as we are ‘ able to demonſtrate, ſaith the ſecond Beacon ‘ fired, *p.* 1. by their publiſhing in the Years ‘ 1650, 1651, 1652, eighteen ſeveral Sorts of ‘ Popiſh Books in the *Engliſh* Tongue, an Im- ‘ preſſion of each in all (as we have cauſe to ‘ judge) amounting to no leſs than 30000, and ‘ all printed in *London* we are ſure, of which ‘ they ſet down the Names. (*p.* 2.) Then they proceed to give an Account of the great Increaſe of *Socinianiſm*, *Quakeriſm*, and other fundamental Errors. (1) By the publick Meetings and Exerciſes that *Socinians* have in *London*, and elſewhere, every Week, blaſphemouſly holding and teaching their damnable Doctrines. (2) By the like Meetings of *Quakers* in *London*, whoſe Opinions are *blaſphemous*, *paganiſh*, *antiſcriptural* and *antichriſtian*, even as the former. (3) By the Printing and Publiſhing many thouſands of Books, containing *blaſphemous*, *heretical*, and *antimagiſtratical* Opinions, tending to *unchriſtian* and diſorder the People of the Nation, and introduce *Paganiſm*, *Popery*, *Socinianiſm* and *Libertiniſm*, of which they ſet down a *Specimen*, *Page* 3.

Let now the Reader judge, by the vaſt Numbers of *Popiſh Books*, and other *heretical Writings*, what an Increaſe of *Popery* was in thoſe times, whether the then *Toleration* was not their *Harveſt*;

veſt; it's not probable in the leaſt theſe *Popiſh Books* were printed for the Uſe of the *old Papiſts*, being moſt of them, as appears by the *Catalogue*, *Inſtitutions* or *Introductions* to the *Romiſh Religion*, calculated for the *Inſtruction* of *Novices*, and to pervert the *unſtable* and ignorant of thoſe Times; and let it be obſerved withal, That the multiplying of *Sects* was altogether deſign'd by running Men and Women into *Scepticiſm* and Infidelity, to prejudice them againſt the *Miniſtry* and *Ordinances* of each other, in order to fix them in Popery at laſt, as appears from the *Advices* and the *Politicks* of the *Jeſuits* already repreſented, eſpecially if we conſider, that under the Notion of *ſtarting* and *propagating* of *new Lights*, they craftily infuſe into the *different* Sects, a great many *Popiſh* Principles, Doctrines, or Practices.

One eminent Inſtance of this is to be ſeen in Mr. *Hen. Denn*, a *profeſt publick Anabaptiſt*, and moſt probably, if not demonſtratively, a *Popiſh Miſſionary*, yet an Apologiſt for Quakeriſm and Popery at the ſame time. Thus, *de Facto*, it appears, that this *H. Denn's Quaker no Papiſt*, which he offered at their old Meeting-Houſe at the *Bull* and the *Mouth* near *Alderſgate*, for their *Preſs*, is indeed *all in behalf of* 'Papiſts, *and contains not one Word, from the* 'firſt to the laſt, *to the Advantage of any Sect un-* 'der Heaven, *but only the* Romiſh: That the 'very ſame Expreſſions are us'd now againſt the 'Church of *England* by the *Anabaptiſts* and by 'the *Papiſt* [both in one, in the Perſon of *H.*

'*Denn*, —— Nay, —— I may take notice also of such Words in this *Quaker no Papist*, as cause the Author thereof, whoever he be, [*H. D.* or *J. W.* or *W. J.* for I take them all to be one Man,] to smell of a foreign Country, &c. Some of his Doctrines printed in this [*Quaker no Papist*] are these, (1) That Mr. *H. D.* does not know whether *Purgatory* be reveal'd in Scripture or not, *p.* 12. *penult.* (2) That, in good earnest, he thinks those who had their Ordination from the Church of *Rome*, and do not obey the *Pope*, are *Rebels*, *disobedient*, and Apostates, if they defend the the Necessity of Ordination by Bishops, *p.* 16. *Medio.* —— (3) That no *Protestant Minister*, either in *England*, or beyond the Seas, hath any better *Ordination* or *Commission* to preach, than *G. Whitehead* the Quaker, *p.* 8, 9, 10.--- and then (Lastly) —— That the present *Roman* Church, and no other, is the pure *Spouse of Christ*, or else there hath been none in all Ages. Gagg *for the Quakers, with an Answer to Mr.* Denn's *Quaker no Papist*, §. 59, 60. Printed 1659. ——— ——— ———

——— Then *parag.* 33. of the Answer to *Denn's Quaker no Papist*, I desire the Reader to observe this Passage; ——— A few Lines after *Quaker no Papist*, p. 15. having told us that the *Presbyterians* are easily enough infected with such Leaven, (Prelatical Malice) he falls into these Words; 'Nor do they, while they fall thus 'upon others, take any Notice of, or endeavour to answer those things which are stand-

'ing

'ing Objections againſt themſelves, *viz.* in Re-
'lation to their Rebellion, *Diſobedience* and
'*Apoſtacy* from the Government of the Church
'of *Rome*, which in good earneſt I think they
'will never be able to anſwer upon their own
'Principles. Obſerve how this Man (tho' he
'call'd himſelf *Anabaptiſt* and *Sectary* but two
'or three Lines before theſe Words) now ſoon
'forgets what Perſon he had aſſum'd, pulls of
'his Vizard, and appears a bare-fac'd Romaniſt.
'Obſerve how he who profeſſes to teach Men
'to be diſobedient and rebellious to all *Biſhops*,
'paſſionately and haſtily takes part with Him,
'who hath uſurp'd upon all Biſhops in the Chri-
'ſtian World, §. 33. *Anſwer to* Denn's *Quaker*
no Papiſt. This is the Mr. *Denn* the *Anabap-*
tiſt, *Captain* and *Apothecary*, *Farmer* and *Mini-*
ſter, and an Apologiſt for the Society of *Jeſus*,
§. 2. to whom the Author of the Anſwer to
Mr. *Denn's Quaker no Papiſt*, ſays in another
Place — 'I ſhall defer ſending you a larger
'Catalogue, until you (or your Friend *Knott*
'the Jeſuit, who alſo hath writ againſt Epiſco-
'pacy) ſhall have anſwered Dr. *Hammond's*
'*Diſſertations* againſt *Blundel*, otherwiſe than
'by your *Sword* and *Sequeſtration*, §. 22.] So
that it ſeems this *Denn* was got into a *ſequeſtred*
Living too.

(2.) But *ſecondly*, as another Inſtance of their *uſhering Popery* along with their *New Lights*, this is as clear as the Sun in its Meridian, in that *new Sect* (of their *Hatching*) the *Quakers*, which I take for granted to be the *Spawn* of the *Jeſuits*,

and some other *Orders* of the *Church of Rome*, and to their Honour be it it spoken, propagated at their first setting out by down-right WITCHCRAFT; and this I shall do out of a *Parallel* ready to my hand, out of *Clapham's full Discovery and Confutation of the Quakers*, printed 1656. 'The *Papists* will not have the *Scriptures* a 'Rule of Faith and Life, a *Judg of Controversies*; 'so the *Quakers:* The *Papists* revile them, and 'call them a Dead Letter; so the *Quakers:* 'The *Papists* equal other Things with the Scriptures; so the *Quakers:* ——— The *Papists* 'pretend *Revelations*, *Visions*, *Raptures*, *Trances*; so the *Quakers.* ——— Both *Papists* and '*Quakers* pretend to Infallibility, to a Power 'of *Working Miracles*; both are alike in censuring, condemning, and cursing all that are 'not of their Way; both deny the Protestant 'Churches to be the Churches of Christ. ——— '——— The Papists sought to keep the People 'in Ignorance, without teaching and instructing them, and the Quakers seek to bring 'People from all Teachings to the *Light* in 'them, that so they may have no other *Teaching* than the *Savage Indians* have, &c. ——— ——— Doth not all this make it evident, That the *Quakers* are the *Pope's Brats*, tho' they be so unnatural they will not own their Father? We have Reason enough to believe there have been more Popish Priests in *England* besides *Coppinger*, to instil those Notions into the *Quakers*, *p.* 64, 65. see *Gagg* for *Quak.* and therein *Answ.* to *Penn's Quaker no Papist. §.* 50. *Mr.* Prinn's

Quakerism

Quakerism unmask'd, Ed. ii. *p.* 3. 'I could tell 'Mr. *Denn* a strange Story of his *F. Whitehead* 'saying Mass about *London*; and of another 'disputing for the *Quakers*, and presently prov'd 'a mask'd Papist at *Woolverhampton*, &c. *Id. Ibid.*

Before I dismiss this last Point I have been upon, I think it will not be altogether incongruous to consider whether these *Politicians* of *Priests* have not, wherever they could, slipt somewhat into their New Lights amongst our *pretended Protestants*, equivalent to *Popery*, or at least equally mischievous to Church and State, of which we have seen the dismal Effects; for this I shall refer my Reader to the very *ingenious Author* of the *Representation of the State of Christianity in* England, *and of its Decay and Danger from Sectaries, as well as Papists*, Printed 1674, from whom I shall transcribe somewhat material to our Purpose in hand: 'Have not our *Eng-* '*lish Enthusiasts* (considering the Time of their '*Growth* and *Reign*) debauch'd Christianity, af- 'fronted Government, destroy'd Kings, depri- 'ved Christians of the Offices and Comforts of 'Religion, and that only for asserting the just 'Rights, and performing the indispensible Du- 'ties to their God, and their Sovereign? Have 'they not done violence to all manner of Laws, 'to uphold and erect their own Factions? Have 'they not taken away Mens Lives, Names, Li- 'berties, Estates, and expos'd their Families to 'Shame, Beggary, without so much as *Inquisi-* '*tion?* Have not *Committee-Men*, Major-Ge-

'nerals, and High-Courts of Justice, been as
'dreadful to *English* Protestanss, as any *Inqui-*
'*sition* in *Spain* or *Italy*? May not Idleness as
'much increase and grow upon us, by *Lay-*
'*Preachers*, who are continually seducing Men
'from their Callings to hear their *Canting*, and
'observe Days of *Humiliation*, as by Abby-
'Lubbers, begging Friars and Monks, who live
'upon the Sweat and Labours of other People?
'For Men to be only useless in humane Socie-
'ty, is not so prejudicial to Government, as
'that Temper of Spirit which renders them
'impatient of Laws, and rebellious against Au-
'thority: For Zeal to do Mischief is more
'injurious to the publick Peace, than Supine-
'ness in doing nothing. And if *Popery* should
'ever be admitted into *England*, the King would
'receive in a Foreign or Civil War, as much Aid
'from cloister'd Monks as from *Secta-*
☞ '*ries*, who generally believe all War
'unlawful, except that which they them-
'selves carry on against their own Prince and
'Country, *p.* 24, 25. Neither have the Prin-
'ciples of *Sectaries* a less malignant Aspect to-
'wards Christian Holiness, than those of Pa-
'pists. The POPE of *Rome* challenges to him-
'self the Privilege of being *infallible*; What
'else does the *Sectary*, when he says that the
'Holy Ghost dictates to him Matter and Words
'in the Performance of religious Duties, and
'that he does personally dwell and make his
'Abode in his Heart? 'Tis no hard thing to
'prove, That a private Spirit, advanc'd above,

'or

'or made parallel to the Holy Scriptures, is 'more prejudicial to Christianity than *Tradition*, or the largest Power that was ever yet as-'sum'd by the POPE. Alas! for one infallible 'old Gentleman at *Rome*, we have thousands of '*Hotspurs* in *England*, that pretend to more of 'the Divine Perfections than ever he did. For 'if the Holy Ghost does personally *in-dwell* in '*Sectaries*, then they are personally possessed 'with all the glorious Attributes of the God-'head; which is more prejudicial to *Protestan-'ism*, to affirm *there is no Church of England*, 'or to say that the *Roman Church* is the *Catho-'lick Church?* p. 26.

'The *Papists with-hold* the *Cup* from the *Laity* 'in the *Blessed Eucharist*; the *Sectaries deny* 'the *Whole of that Sacrament* to all who cannot 'give certain Signs of their Conversion, &c. nay, 'they make the Whole of both the Sacraments in-'valid to Salvation, by being administred in a 'State of Schism, and by those Reasons, that 'have no more Authority or Right to as-'sume that Power, than *Uzziah* had to lay hold 'upon the Ark, or *Nadab* and *Abihu* to offer the 'strange Fire.

'The *Papists* lead their People in Ignorance 'and Darkness, but *Monks* and *Friars* are as 'learned as *Millers* and *Tailors*, and the *Latin* 'Service as intelligible as mystical Nonsence, and 'the *Prayers in an unknown Tongue* as *edifying* 'and less injurious to Christianity, than bold 'Blasphemy, and those Expressions which are the 'very Derision of Devotion.

'The *Doctrine* of the *Resurrection* will sooner receive its *Ostracism* by the Omission of the Rites of Burial, than by *praying for the Dead:* And the Belief of *one Catholick Church*, and *Communion of Saints*, will sooner be destroy'd by *Independency*, than if they all truckled under the See of *Rome:* And to direct our Devotions to the blessed Virgin and Saints departed, is not so displeasing unto God, nor dishonourable and injurious to Religion, as *to pray for Bloodshed and Revenge, for the Success of Rebels, the Growth of Schism, and the Rooting up an Establish'd Church:* And the Idolatry of the Papists will be as excusable at the Great Day of Accounts, as the irreverent Rudeness, and superstitious Sowreness of the Sectaries. Sin is more *encouraged* by making the Condition of its Pardon to depend upon a strong *Fancy and Belief that* it is *pardoned*, than by making it *absolutely depend upon the Power of a Arrest.* In a Word, the gross *Usurpation* and *Invasion* of the *Priests* Office by *Sectaries*, to *erect Churches, Ordain, Baptize, administer the Holy Eucharist, Preach, Excommunicate*, &c. *throws more Dirt upon the Christian Religion, than the grossest Errors in the* Romish Church. *p.* 28, 29.

Thus much I thought necessary to premise, by way of Caution, to all that desire and endeavour to be *sincere Christians* and *Members* of *Christ's One Catholick Church*, to prevent their being either carried away by *Jesuits* or *Sectaries*, which is much near the same, and to demonstrate from whence all our *Divisions*, all our *Confu-*

Confusions and *Over-turnings* in *Church* and *State* are originated: Only I beg leave to answer one Objection, which I fore-see will be made in reference to some Members of *Romanish Communion*; it will I know be readily granted by the *Non-Jesuited Members* of that *Communion*, what I have said in respect of the *Jesuits*; but then they'll tell us their old Priests, the Seculars, and those that adhere to them, are Persons of stanch *Loyalty* and *Fidelity* to the *Prince*, and ever, by Principle, faithful to the *Crown*, and strenuous Asserters of its *Rights* and *Prerogatives*.

To this I shall reply in short:

It's true, the *Seculars* and *Jesuits* have been at *Daggers drawing*, and have writ most bitterly against one another, made strange Discoveries, and seem the most to hate one another (here amongst us) of any two Parties whatever, yet all nothing but *Juggle* and *Amusement*, meerly for *political* Ends, that whilst the one are ever odious and suspected, the other may carry on the same Designs undiscerned. And although, indeed, some of the *Seculars* belonging here to *England*, have been many Years under Excommunication, the highest Displeasure of the Church of *Rome*, 'For all this (saith the Author of *The Difference between the Church and the Court of* Rome, *printed* 1674.) it may not 'be safe to trust them, without better Assurance. We remember, from sad Experi-

'ence,

'ence, that no Persons did so boldly rail at th 'Tyrant Cromwel, as those that were his Pensioners, who merited by saying those very things which others were to loose their Lives or Estates barely for hearing. Nay, we have not forgot, that some of these perfidious Wretches lay under the common Calamity of honest Men, Sequestrings, Restraints, and Decimations, that they might continue unsuspected Villains: And we are not sure but his *Holiness* may be as dextrous in his Managery, as that *Tyrant* was; making a Shew of great Displeasure against those *Agents* of his, which are hired to pretend a *Disagreement* with the *Court* of *Rome*, and *Sufferings* by it, thereby to gain securely *Proselytes* to the *Church*, and a *Reward* unto themselves.

'Nor will this be esteem'd an uncharitable Surmise, when we consider what usually is done by this sort of Men upon like Pretensions. I shall, to avoid giving trouble,——— bring one Instance, yet it shall be so close as not to admit of any colourable Exception to it: 'Tis that of Father *Watson* the Secular Priest, who having wrote at large in the Defence of Sovereign Princes against the Dictates of the Jesuits, wherein he openly confesses, That all the Sufferings brought upon the Papists here in *England*, was the due Reward of their own Demerit: And withal, detected the *Frauds* and *Villanies* of the *Jesuits*,

Watf. Quodl. Dial. between a Secul. Priest and a Lay-Gentlem. A true Relation of the Faction at Wisbich.

'*suits*, not only in reference to the State, but in 'their *Cheats* of private Persons, by means of 'auricular Confession, and other 'gainful Methods of Hypocrisie, set- 'ting down the Names of the Per- 'sons wrought upon, and theirs who 'practised upon their Easiness, with 'the particular Sums thus gain'd, 'the Place, and Time, and Manner of Action; 'Proofs, one would think, of the greatest Sin- 'cerity imaginable; especially since he for this, 'was with all possible Violence pursu'd and 'rail'd at by his Adversaries in the Church of '*Rome*, and seemingly persecuted by his *Holi-* '*ness*, and *Arch-Priests* commissioned by him, 'yet after all, we find this Man at last was dis- 'cover'd to be engag'd in *Treason* against his '*Sovereign*, and *plotting* all those *Villanies* he 'had before so solemnly declaim'd and wrote 'against, the Account whereof we have in all 'all our Histories. *Differ. betw. the Chur. and Court of* Rome, *p.* 12. 13.

Quodlibet. p. 37, 69, 88, 89, 265, *&c.* 266, *&c.* 275, *&c.* 303, *&c.*

I might carry on these *Observations* a greater Length, but having been very prolix already, (tho' I hope the *impartial Reader* will the easilier Pardon me, considering the *Importance* of what hath been hitherto represented) I shall hasten to give in short some Acount of my main Subject.

In the first place then, I conceiv'd it absolutely necessary to begin with the *Mission* of the *Anabaptists*, the *Foundation* upon which all their *Church-Proceedings* must rest; if that fails, all their

their *Miniſtrations* muſt drop, be *null* and *invalid:* Diſprove their Miſſion and Miniſtry, then they can be no *Church*, no *Body politick*, no *Governours* and *Governed*, no *Shepherds*, no *Flock*, and being once unmask'd, will appear to be nothing but a meer *Rabble*, or at beſt but a humane *ſelf conſtituted* Church. This was the *Method* of the *Ancients* dealing with HERETICKS and *Schiſmaticks*, by which they very ſucceſsfully put an end to Controverſies of this Nature; of which I have treated at large in the enſuing *Diſcourſe*; and if inſiſted on, and countenanc'd by our *Spiritual* and *Civil Governours*, by God's Bleſſing might prove an effectual Means to reduce our *wandring Stars* to the *Centre* and *Unity* of the *Church:* Once convince them of the *Nullity* as well as Sacrilege of their *Miniſtrations*, and make the *Generality* of Chriſtians ſenſible that it's nothing but *Self-confidence*, *Self-Intereſt*, *Preſumption*, and *Pride*, without the leaſt Shadow of *Right*, that *dubbs* them into *Miniſters;* that they all are as much Miniſters themſelves, and then as St. *Auguſtin* ſaith, in the caſe of the *Donatiſts* Rebaptization of all that came over to their Party, Nature will not *recoil* againſt them, and they'll abhor being conducted by them, who are no better, and but upon an equal Foot with themſelves; beſides the moſt imminent Danger of making ſhip-wreck of a good Conſcience, and their eternal Salvation. Then it will be *demonſtrable*, by taking a little Pains with them, that there is, and can be but *One Church*, *one Prieſthood*, one Baptiſm; That all

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that *separate* from the *Bosom* and *Unity* of the *Church*, by *dividing* from a particalar Part of it, are actually *Schismaticks*, *i. e.* cut off from the *common Means*, the *common Hope* of *Salvation*, being *divided* from the *Head* (of the *Body*, or the *Church*) *Christ blessed for evermore*, and consequently that *all Sectaries* in the World, under whatever Denomination, are *all out* of the *ordinary* establishd Way of obtaining *Heaven* and *Happiness*; that is, *all* in the *wrong*; and that *all* that *gather* not with Christ in his *Way*, his *Church*, and according to his Measures, do *scatter*; *i. e.* separate those whom they pretendedly gather from having any Interest in, or Influence from Christ: They will find there is no *Difference* between the *Sectaries*, as to the *chief Point*, the Verity of their respective Churches, none upon a better Foundation than others; so that there's no Advantage of being of this Sect than another, consequently none by running from one to another, if any Difference, only *accidental* as to the *Transfiguration*, and so rather are the worse than better by *Changing*, making their Condition the more the hazardous by their *Wavering* and *Instability*, and so (as is commonly known by frequent Observation and Experience) concluding in *Scepticism* and Despair, the Spirit of God, which is constant Uniform and never changing, having no *Inhabitation*, or *Residence*, in such Persons; this shifting from Sect to Sect, but ever avoiding the *Church of Christ*, the *Communion of Saints*, where alone the Holy and Blessed Spirit of *Love*, and

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Unity, and *Sanctity dwelleth*, being an infallible Mark of their being wholly poſſeſſed and conducted by the *Spirit* of *Error*, of their *preſent Deſertion* by God's Grace, and of their *final Perdition*, if not timely prevented, by their *Reunion* with God's *Church* and *Choſen*. Their *Churches* of meer *Human Conſtitution*, ſet up in oppoſition to the *Church* of *Chriſt*, *all of them Deviations* from the *True Church*, from the *One*, the *Narrow*, the *ſtrait Way* to the *Broad*, the *common* and *moſt frequented Way*, (the Way of *Heathens*, *Jews*, *Turks*, *Schiſmaticks* and *Hereticks*, and all profligate and wicked Chriſtians, being caſt into that *Number*, by our B. Lord, who together with them, make up that *monſtrous innumerable* and *vile Herd* of *Impure Goats*, in contradiſtinction to that *little Flock* of Genuine and Sincere Chriſtians) that leads directly to Deſtruction: and tho ſome amongſt theſe *Sects* ſeemingly have ſome pretence to *Orthodoxy*, 'tis only a *Snare* and *Temptation* to them for their greater *Infatuation*, hereby to make them the more confident, and to render them the more ſecure in the *dangerous* Condition they are in, thereby to make them more careleſs, and the leſs ſolicitous for thoſe Advantages of the *True Communion* and *Union* with Chriſt, and his *Body* the *Church here upon Earth*, (without which they cannot, and and ſhall never become Members of the *Archetypal* Church in *Heaven*,) and ſo by the *Artifices* and *Wiles* of *Satan*, working upon their weaker Parts, and encouraging them in their Preſumption and Averſion, to all the proper Means con-

conducing to their real Happiness, becomes even *poyson* unto them, and a *sign* and *forerunner* of their *Reprobation*, that *seeing they may not see.*

'Tis true, they *all* pretend Scripture for their respective Constitutions of *Churches*, they are *all Patterns* from the *Mount*; they all say, and so they allege Scriptures for all their *Singularities* and *Discriminations*, however *Absurd*, *False*, *Blasphemous* or *Immoral*: but then I desire it may be consider'd, that nothing can be more *derogatory* from the *Honour* and *Verity* of those most *divinely inspir'd Writings*, than to establish and confirm *Contradictions*, so that it's impossible both parts of a *Contradiction* should be true; that what is *Heretical* and *Damnable* in one Sect, should be *Orthodox* and *Saving* in another; what is *False* in one *Sect*, should be *True* in *another*; that the same thing should be *Truth* and *Falshood* too, and if not, then all these Sects, suppose them as *numerous* as you can, must be *all* in *the wrong* [for this must be granted, if they all be, in the common Use of the Word, *separated* or *cut* off from the *True Church*, which is *but one*;] and consequently, all *out* of the *Establish'd Way* of Salvation. The Scriptures are all consistent with themselves, and the Holy Spirit breathing in them, establisheth nothing but the *One Catholick Truth*; and therefore it's impossible, that all the *Sects* in the World, can ever confirm their *different Doctrines* from the *Church*, by the *Scriptures*; so that notwithstanding their *Boasts* and *Clamours* for the Scriptures, as the Rule, of *Faith and Manners*; *they are not able to produce*

produce one Text for their Respective Doctrine and Practices, whereby they discriminate themselves from the Church, or from one another. And thus we find them most impudently *declaiming* against *Popery*, whilst they *entertain* and *profess* the very worst of *Popery*, and are *influenc'd* and *manag'd* by the *Spirit* of *Popery*, and glory in the *Scriptures*, whilst they *profess* and *act* against them.

Thus we may see the horrid Effects of *Sectaries* undertaking to *judge* of the Sense of the Holy Scriptures, by their *private Spirits*, and making of them *their Rule*, according to their own *Interpretations*; and consequently, the *great Instrument* of their own *Damnation*, by setting up what they please for *Religion*, *Faith*, the *Church*, the *Way* to Heaven, *&c.* excluding all from the hopes of Salvation, that don't precisely conform to their *Phanatick Sentiments* and *Models*; so making the *Holy Scriptures* unto themselves, a *Savour unto Death.* This is not the sad Misfortune of some *few Sectaries*, but *of all*; they all, without exception, *pervert and wrest* the Scriptures to their *particular Fancies*, to *confirm* their own *peculiar* Darling Opinions and *Heresies*, and never rightly *apprehend* them; but when they concur with the general Sense of *Orthodox Christians*, and that is, where they know not how to avoid it. A plain Demonstration by the by, that the Holy Scriptures are the *peculiar Depositum* committed solely to the *Charge* and *Custody* of the *Church*, for her Use and Behoof alone, and those who should in time join themselves unto her, and become *one Body with*

with her; that they are her particular Treasure, exclusive of all who are *without* her; her *Dowry*, her *Right*, her *Possession*; that she alone hath the *Gift* of *Interpretation*, to *understand* them and *apply* them, because *she alone* hath the Holy Spirit, to whom alone the Promise of the Spirit was made, to lead her, by the Use of them, into all *necessary* and *saving Truth* and *Knowledge*; and on the contrary, that they are a *Sealed Book* to all that are *out* of the *Church*, and especially to those who *go out of the Church*, and erect Churches of their own, in opposition to the *One Church* of *Christ*; devise new *Ways*, new *Altars*, new *Priesthoods*, and new *Communions* of their own; and consequently, are *abandon'd*, *rejected*, cast off by God and Christ, as *Apostates*, as *Rebels*, as *Traitors*, left to themselves; being depriv'd of all *means of Grace*, and all the *Influences* and *Irradications* of the Holy *Spirit*; cast out among the *Dogs*, the *Vile* and *Unclean*, to *receive* the *common Fate* and *Portion* with *Hypocrites* and *Unbelievers*; as bearing no *Relation* to *Christ*, and having no *Right* with the *Children* of the *Kingdom* being *cast into outward Darkness*. So that being disown'd by *God and Christ*, and left entirely to themselves, and the *Influence* of the *Evil One*, the *Grand Deceiver* and *Father of Lies*; it's no wonder they make so perverse an Use of these *Sacred Oracles*, for the *extracting* and *forcing* out of them, such *varieties* of *Heresies*, and *Models* of *Churches*, and Arguments for the countenancing of such *monstrous Immoralities*, as would scandalize a civiliz'd *Turk* or

Heathen; and so make themselves liable to all those direful Curses, to such Violations of God's Word, and to the *Forgers* of *Lies*, *False Doctrines*, and then charging all their *Forgeries*, *Interpolations*, *Heresies*, *Blasphemies*, *Immoralities*, upon the Holy Spirit of God, the *Spirit* of *Truth* and *Purity*, &c. of which more fully, in the *following Discourse*.

So then, by what hath been said, it evidently appears, that in the *first place*, *our Sectaries* have no manner of *Plea* for any of them in *particular*, being the *Church* of *Christ*; because *Scripture*, upon which they would ground themselves, fails them *all*; *all* have *Pleas* from *Scripture* in their way, but none will hold Water; *every one* condemns *each other*, and from the *Scriptures*, pretend with equal force and strength to disprove *each other*, and with equal Justice condemn *each other*, so that at best they remain *pendulous* and *dubious*; *all Upstarts* and Innovations, by *each others* Charges against each other; and then comes in the *Church*, which hath all along stood her Ground like a *Rock*, and with one breath, puffs out all their *New Lights*, &c.

Secondly, Which is very material, from what hath been already discours'd, it's manifest by whom many of these *New Lights* and *Churches* have been set up and erected, even by the *Mystical Babylon*, in their own Language, against whom our *Sectaries* are incessantly *bellowing*: By their being *influenc'd*, and *manag'd* and *encourag'd* all along by them, it's plain, that they

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are doing the *drudgery* of that *Church*, which they profeſs ſo much to *abominate*: Then it's more than demonſtrable all our *Sectaries* are in the *wrong*, whatever they propoſe to themſelves, and whatever ground they gain of the *Church* here, 'tis for their *Captains*, *Leaders*, *Managers*, and not for themſelves; we are not to ſuppoſe *Satan's Kingdom* ever to be *divided againſt itſelf*, no! by no means! Then how can theſe infatuated People conceit themſelves to be in the *right way*, propagating the *Kingdom of Righteouſneſs*, *Holineſs*, *Peace* and *Truth*, by ſuch abominable, unwarrantable, unſcriptural Methods as theſe, their Maſters infuſe into their Head? Can this be for their Intereſt? Is Truth, Holineſs, Righteouſneſs, Mortification, Heavenly Mindedneſs, Contempt of the World, for the Intereſt of the Kingdom of Darkneſs? Can the *Verity* of *Chriſtian Profeſſion*, *Miniſtry*, and *Ordinances*, and Uprightneſs, and Sincerity in Practice, be for the real Service of Antichriſt in any kind? And can Antichriſt and his Emiſſaries be zealous for all this? Nay, to ſuch a degree, as to hazard their very Bloods for this End? To ſet up True Churches, Legitimate Authentick Prieſts, and Pure Ordinances, Pure and Undefiled Religion? Or can any thing be more Diametrically oppoſite to *Antichriſt*, and the Intereſt of the Church of *Rome*, than all this; and yet theſe Jeſuits to be fond of all this, they erect new Churches and true Churches upon a *ſound Bottom*, and deſignedly againſt themſelves? Nay, and ſuch as are really the only *Churches Chriſt* hath, and *owneth* up-

on the Face of the whole Earth? True Churches erected in Jeſt, out of meer *Policy* and *Trick*, for helliſh Ends, and actually carrying on helliſh Deſigns, by immoral, ſcandalous, odious Methods, *Profligates*, bloody and deſperate Villains, and notorious Hypocrites; as is manifeſt to the Obſervant World, by innumerable Inſtances? And then by the ſame *Architects*, as ſoon as brought to the height, undermin'd and kick'd down again in an inſtant, as the *Anabaptiſts* and *Millenarians* were, in and a little after *Oliver's Tyranny*; as is remark'd in the following Diſcourſe, and might be exemplified in ſeveral other *Sects*, in being in thoſe days, who have not left any *Remembrance* of themſelves to this day, but only in Books? What *Nonſenſe* and *Hodgpodg* is all this? That the *Devil* ſhould become a *Patron* of Truth and Holineſs, and erect a *Kingdom* to batter down his own? Or is it probable on the other ſide, that *God's Spirit* ſhould co-operate with ſuch *actual*, *murtherous*, *bloody*, *impure*, *lying*, *hypocritical Miſcreants*, that ſhould actually employ their *Carnality*, *Covetouſneſs*, *Ambition*, *Pride*, *Malice*, *Revenge*, *unnatural Affections*, to the ſetting up the Kingdom of Chriſt here upon Earth; who, by every ſtep they make, ſhould give the *palpable Lye* to all their Pretences, and make them ſtink, and to become an Abomination to all that *ſhould hear them*, and obſerve them? Did Chriſt propagate the Goſpel by ſuch unmortify'd, unhallow'd, and polluted Wretches as theſe? Did the Apoſtles preach up the Deſtruction of the

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Jewish or *Gentile Religion*, by *Fire* and *Faggot*, and *Sword*, by railing, lying and throwing Dirt in the Faces of the *Jewish* or *Gentile Governours* or *Priests*; the *Demolition* of their *Temples*, *Maintenance*, Schools of Learning, and dashing their Children against the Stones? In God's Name, let any sober Christians compare *Christ's*, *the Apostles*, *and Primitive Christians Methods*, *Innocency of their Lives*, *Humility*, *Patience*, *Disinteressedness*, as to the World, its Pleasure, Ease, Satisfactions in all kinds, and Charity, and Benignity, and Meekness, and Unaffectedness, with Methods of our late Sectarian Gospellers, and their Lives, Conduct and Behaviour, and judge whether it be or can be reconcileable to the Spirit of the Gospel, its Design and Verity, to allow such *Combinations* of *Worldlings* and *Cheats* to be the Churches of Christ, or to bear any affinity with him or his *Church*; which hath ever been from the beginning of the World, through all Ages to this day, never *fail'd* for one Minute, and cannot no more than *essential* Truth can, and so shall *continue*, when, in all probability, *none* of these present *Sects* shall be any more, as many of *former Sects* have for Ages been forgotten; as well as she *existed uninterruptedly* for many Ages, before ever any of these *Modern ones* were hatch'd, or in the least degree thought of.

No! no! suffer not your selves to be deceiv'd, suffer not *Satan* so far to blind your Eyes; all the *fair Pretences* your *Masters the Jesuits* make unto you, are but as so many *Transfigurations*,

meerly to *amuse*: Where *Reformation* is carried on, or *new Sectaries* set up with downright *Immoralities*, as by making Divisions, setting up new *Churches*, *Rebellion*, *violating* others *Rights*, seizing their *Possessions*, *Carnality* or *Impurity*, seeking to make *make up their fortunes*, &c. it's impossible the *Spirit of God* should go along with them,, God is not in those *blustring* Winds, *Earthquakes*, and Combustions of *Civil Wars*, *Murders*, *Sacrileges*, and *Violations* of all *Laws*, *Rights*, *Liberties*, *Privileges*, *Sacred and Civil*; these are none of God's Methods, and have no right to his *Approbation and Blessing*. And yet it's by nothing but *Hypocrisy* and *Prophaneness*, that you have endeavour'd and *propagate* your *Respective Sects* (Carnality, as the *Spirit* of God in Holy Scriptures informs us, being an *inseparable Attendant*, or an *essential Qualification* of False Teachers, False Apostles and Seducers) but the *upshot* of all hath been the *growth of Popery*, and to give it an opportunity to come in at the *back-door*; to divide the Interest of the *Reform'd Religion*, and to make way for all manner of *Prophaneness*, *Scepticism*, *Atheism*, and *Libertinism*. Never then dare to call your *Sects* Churches; it's too manifest from the *Agents* that set you at work, the *Methods* you take, and the *end* to which all your *actings* tend, what you are, and whose *work* you do; the *Church* is but *one*, the *Head* but *one*, to suppose *more* Churches, I mean such as have no relation unto, preserve no Communion with, and will by no means own one another, but keep at such a distance,

distance, as if they utterly *condemn'd*, *disown'd*, and *abominated each other*, as *no Church* at all, is to suppose *many* and *distinct Heads*, *different Faiths*, *different Hopes*, *many Lords*, *many Gods*, which is tantamount to say there's no *Church*, no *Head*, no *God*, no *Saviour*, no *Heaven*, no *Hell*. Consider the Rise of the *antientest present Sects* among you, *within the compass of how few years*, and then tell me where was the *Church* of *Christ* for *many hundreds* of years before? or whether *Christ* had any *visible Body* of a *Church*, for many Ages before any of our present *Sects* started up in the World? To pass by the *Church* of *Rome*, what think ye of all the *Oriental* Churches, of far greater extent than all the *Churches* that ever were in Communion with the Church of *Rome*; that never own'd any Subjection unto her, never took any Measures from her, ever entertain'd different Customs from her, and for several Ages, would keep no Communion with her? Few of any degree of Sense have been hitherto so censorious, as to charge them with being the *Whore of Babylon*, or the Seat of *Antichrist*. None but some of you that *are* and *can be* no *Churches* at all, nay not so much as *Corrupt Churches*, since a *Corrupt Church* may have the *Essentials* or *Constituents* of a *Church*, as well as an *unhealthful Man* may have the *Essentials of a Man*. But you can be *none*, even by what I have argued already, and much more by what you will find afterwards; and moreover, it's sufficiently prov'd *ad hominem*, by your being the Instruments of *Antichrist*; some of you being *forged* by his *own hand*, to carry on

actually his Work, his Designs; nay, having many of you your *Call*, your *Mission*, (such as it is) from him, he being your Father, you his *Children*, his *Apostles*, his *Messengers*, as to some *particular Sects*, or *Particulars* of *Sects* amongst you, and consequently by being so nearly related to him; by your own *Arguments*, none of *Christ*'s or his *Apostles Planting*, to none of the Members of his Body or *Church*. And as to some other *Sects* amongst you, that bid fairest, having nothing to urge in behalf of their *Missions*, but what any other SECTS may equally challenge upon the *self-same Grounds* to themselves, have no better *Calling*, *Ministry* than those who are immediately derived from the *Jesuits*, the avow'd Members of him whom you call *Antichrist*; so that, in Truth, it's as *easie to find a Church of Christ* amongst the unconverted *Indians*, as amongst you *Sectaries*; and to any *understanding Christian* nothing can be more *absurd* and *monstrous*, and more *uncapable* of *Faith*, than to conceit any thing of a *Christian Church* amongst you.

But once more, to shew the Absurdity of many of your *Brethren Sectaries*, being as they boast themselves the TRUE CHURCH and ONLY of CHRIST, we can prove that some *Sects* of them were set up at their first Starting by the *Jesuits*, *&c.* Is it reasonable to imagine they made it their Business to furnish *them* with true *Principles* of *Faith* in their Mouths, and gave them a true *Scheme* of *Church Government* and *Discipline*, whereby in *good earnest*, to *oppugn themselves*, under the Notion of *Antichrist*,

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Whore of Babylon, and *Idolaters*; who assert themselves to be the one Church of *Christ*, and all the rest of the Churches in the World, that refuse Subjection to them, and are not in actual Communion with them, as *none*, or at best *corrupt Churches*; and to infuse into you a most *flagrant Zeal*, that nothing will gratifie less than the *Destruction* and *utter Extirpation* of them? Where's the Sense of all this? And for what End? No! they only put Weapons into their Hands to encounter their *common Enemy* with; under that Notion to multiply *Divisions*, and *Factions*, and *Animosities*, by tearing in pieces the *Church of England*, under the Character of *Antichristian*, and *Babylonish*; which if they could but see *pull'd* and *shatter'd* in Pieces, they might hope in a little Time to *re unite* unto themselves. This Church ever was, and is the *Butt* of all your *Malice* and *Envy*, as well as of all other Sects here amongst us; to her Ruine you all agree and conspire, and join Hand in Hand and, in some sense, I may say, all the *Churches* in *Europe*; an infallible Argument to me of her being, in her *Articles*, *Discipline*, and *Holy Offices* the most *Primitive*, *Apostolick*, *Orthodox*, and *Canonical*, Particular *Church*, in this Part of the World: An Argument of her *Catholicism*, because so strenuously oppugn'd on all sides, by the indefatigable Activity of the Church of *Rome*, and innumerable *Sects*, by the Treachery and *Latitudinarianism* of her own Creeping-Low-Church-Men, that are fed and pamper'd dai-

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ly with her Bread; and by the *Neutrality* of others abroad, that look on unconcernedly, and never pitied her, when they saw her prostrate on the Dust; although I must needs say, out of pure *Charity*, yet without any great Shew of Reason, she hath look'd upon some of the *Neutral Reformed Churches* abroad as *Sisters*, and vigorously, when time was, asserted their Cause, as if her own, and hath been an happy Instrument to them of their Peace and *Tranquility* when under a *Cloud*, to her vast *Expence*, and *little Thanks*; so that it may be a Question, Whether it was not more her *Fault* than *Glory* or Interest, to interpose for such she bare so slender a Relation to? Or whether, in some Sense, she hath not been justly recompens'd by their Ingratitude and evil Returns, and by what she hath *sorely suffer'd* since for their Sakes, &c. So that it will follow at length, that you are *no Churches*, but *unlawful Combinations* and *Factions*, wearing *religious* Badges for *Discrimination* only; the *Pope's Journey men* and *Tools* in *Masquerade*; and to countenance you, is but to foster *Snakes* in our *Bosoms* to sting us to Death, and to let in the *Trojan Horse* upon us when Opportunity shall serve; to allow your Conventicles is but to permit so many Nurseries of *Rebels* and *Schismaticks*, and to maintain a *Succession* of *sworn* Enemies, by *Principle* and *misguided Conscience*, both to *Church* and *State*, to *multiply* and increase yearly our *Enemies* in our own Bowels, whilst we waste and consume our Youth, who are the best inclin'd to the Government, in our Wars abroad; whilst you

you lie *Brooding* at home, and sleeping in your whole Skins, pretending Conscience against taking up Arms, or making Wars upon Foreigners, watching all Opportunities to *fight* the Lord's Battels, as you blasphemously call them, in your native Country; to seize the *Crown* and *Church Revenues*; to *sequester* your Fellow Subjects Estates; and, in short, to play the old Game over again to greater Perfection, *i. e.* with greater *Tyranny* and *Barbarity* than hitherto.

As for the *Arguments* I urge against the *Anabaptists Mission*, &c. they are grounded upon the common receiv'd Maxims of Christianity, never brought into question till the *Decadence* of Christianity, or towards the latter Ages of the Church, which tho' they may bawl against, yet I am apt to think will find it very difficult to *refute*; but then I fancy I have this Advantage against them, that whereas they *give out* themselves to be the *true Church*; and by some Means or other, together with the Title of the *Church*, have usurp'd some of her *Maxims* relating to *Unity*, &c. and so seem to defend their *Schism*, like the *Donatists* of old (whom in many Particulars they resemble) with *Truths wrongly apply'd*. I have made it my Business to *strip* them of their *Armour*, and to turn their *stoln Artillery* upon themselves; and shewn in divers Respects how unserviceable Truth is for the *supporting* of Error, and so to condemn them out of their own Mouths; which, by the way, ought to be look'd upon as a sufficient *Apology* for some seeming *Harsh Expressions*, as some of our *smooth-waxy-temporizing Latitudinarians*, not half a Degree differing

ring from Sectaries of all sorts, if occasion should serve, are wont to censure for them) in the following *Discourse*, which indeed contain in them most *weighty Arguments*, in Epitome, against them; exposing withal their most wicked *Confidence*, as well as *Malice* and *Ignorance*, and demonstrating how exactly those heavy *Accusations*, they bring against the *Church*, agree with themselves, and fall most justly upon their own Pates. But then I might here insist upon the Examples of our B. Saviour and his Apostles, in their Treatment of such sorts of Persons; the latter being very copious indescribing *Sectaries* in general, of the *Holy Fathers* of the *Church*, *Councils*, &c. and hence shew, against these Double-minded Men (see St. *Jam.* and *Herm.* Pastor) of all Sects and Persuasions in *Miniature*; that to treat them otherwise, is to act *superficially*, and to perform the Duty of their High Calling negligently, and dishonestly, and to persuade the rest of their Fellow Christians to entertain an undue Opinion of them, and to conceive of them otherwise than they ought, meerly as of *Innocent*, *Godly*, *Zealous*, but *misguided Christians*, which, considering their *Fruits*, is hardly reconcileable with Truth; and so, by this means, encourage them and harden them in their *Erroneous Judgments* and *Practices*, and give *great Encouragement* unto others to join with them.

Act 29 30. 2 *Thess.* 2. 3. 1 *Timot.* 3. 2. 2 *Tim* 3. 2, 11. *Pet* 2. 10. *Jud.* 4

The same *Method* that I have taken with the *Anabaptists*, will most exactly, for the main, serve against

againſt all the reſt of our *Sectaries*; none of their reſpective Miniſtries ſtanding upon a better Foot, than that of the *meaneſt* or moſt *deſpicable Sect* that the reſt Condemn, and that which looks like *Nullity* itſelf; moſt of the *Sects*, how different from and contrary to one another, inſiſting chiefly on the *ſame Texts* for the Aſſertion of their Miniſtry, or when driven out of thoſe their *ſtrongeſt Holds* (as they fancy to themſelves) inſiſting upon the ſame *Topicks*, as Gifts, *Divine Impulſe*, *Extraordinary Vocation*, *Prophecy*, *Revelations*, &c. ſo that *anſwering* the Arguments inſiſted upon by the *Anabaptiſts*, anſwers the Pretenſions of all the reſt, both here and all the World over, that cannot give a *ſatisfactory Reply* to the *Queries* and Demands made in the *following Treatiſe*, as to the Point of *Ordinary Succeſſion* in the *Evangelical Prieſthood*. So that conſidering the *novelty* of theſe *Sects*, the greateſt *part* of them pretending their *Communions* to be the true and only Church, excluſive of all other, there hath been no *Church* of Chriſt for about 1500 years; nay that for ſo long time, there hath been no ſuch thing as *true Chriſtianity* in the World.

This hath been one of thoſe *choice Plants* that the *Church of Rome* hath ſo long *propagated*, and with ſuch extraordinary Care *cultivated* and and cheriſhed amongſt us, to the Eternal Contradiction and *Reproach*, and *Scandal* of *Catholiciſm* (and that Church which aſſumes to her ſelf to be the *Ground* and *Pillar of Truth*; and that Biſhop, who, excluſive of all other Biſhops, would be the *ſole* Vicar of Chriſt.) 'For where-

'as

' as True Christianity is a perfect *Catholicism*, ' ['tis to be hop'd there's True Christianity out of ' the Boundaries of Popery] and contrarily An- ' tichristianism, or fighting against God, walks ' in *Singularities*, *Partialities*, *Sects*, *Separa-* ' *tions*, and the like: it is too apparent, that ' the Ways wherein Men now pretend [as the *Jesuits* and other *Emissaries* of the Church of *Rome* have instructed our *Sectaries*] that the true ' Exercise of *Religion lyeth*, do very much hold ' the Bias of *Sectarism*; who sees it not in our ' extraordinary running after choice and affe- ' cted Preachers? *A Protestants Account of his Or- thodox Holding in Matters of Religion*, Printed 1642. *p.* 37. Now since it's so apparent, by what hath been hitherto said, that many of our *Sects* are the very Invention of the Church of *Rome*, and that all the rest are manag'd and influenc'd by them, to carry on the Design of ruining and extirpating our Church; what better piece of Service can we do our Holy Mother, than by endeavouring to expose these *religious Cheats*, *Impostors*, and *False Apostles*, and by publishing to all Christians the *shallowness*, as well as *wickedness* of all their Pretensions; and at the same time, by breaking the *Measures* of our Sworn und Inveterate Enemies. For by opposing these *Sectaries* effectually, the Damage redounds to the Church of *Rome*; as by Favouring the *Sectaries*, we Countenance the other. So that whoever Preaches or Writes against them, does it in effect against Popery, they being the *Pack-horses* to introduce it. And who-

ever

ever Countenances and Pleads for the *Toleration* of these Sects, *constructively* or *virtually* does the same for *Popery*, let his Intention be what it will otherwise: The *Toleration* of *Diversity of Communions*, naturally tending to the *Dissolution* of the *Establish'd Church*, *especially* when a Liberty is allowed withal of *withdrawing* all they can from the *Establish'd* or National Church; which is not in the least provided against by any *Clause*, imposing any *Penalty* upon the *Seducers* or *seduced*; than which 'tis impossible to conceive a greater Instance, either of *Indifferency*, or *Unconcernedness* for the *Glory* of God, in *reference* to his *Truth*, and the *Salvation* of those who were solemnly *dedicated* unto him, by being *enroll'd* in the *Matricula* of his *Church*; or that *Grand Trust* reposed in Governours for promoting Piety and Virtue, the greatest Interest of Mankind, the very End of the Institution of Magistracy; which is such a *Liberty* or *Connivance*, as our *Dissenters* never had the Impudence to ask; and which the Law of God, and a true Zeal for his Glory, and the Preservation of the Church, Love and Tenderness for the Souls of Mankind, the Peace and Establishment of the Government and Nation, and true Interest for our Posterity can never justifie. So that none but *Rasæ Tabulæ*, Men indifferent, that can take up any Form of *Religion*, *Latitudinarians*, *Half-Papists*, *Atheists* and *Ignoramus's*, can ever be zealous for *Toleration*; and whoever are so, are certainly Promoters of Popery, and the Grand Occasions of the Growth of Popery, and *no other* in

in this *Island*; this being certain, *that the Toleration of Sectaries*, is the Growth of Popery, to which all our Disasters, all our Miseries are owing.

But to return to our Subject once more, and for a Conclusion:

Now let any sober Christian, of a tolerable Capacity, lay these few things together, and reflect seriously upon them, and he will find it demonstrably true, that these *Sectaries* bear no Relation to the Church, according to Rules laid down in Scripture, and hold not *true Faith*; and that their Way is and must be *infallibly* (ordinarily speaking) the *Wrong*, the *Broad Way*; and accordingly *destitute* of the *common Christian Hope* for Salvation, and consequently will *dread* to venture his Soul amongst them. But for a fuller Satisfaction, I shall refer the Reader to the Treatise itself, which I recommend to the Blessing of God; that it may, however weakly perform'd be Instrumental to bring off some, and a *Preservative* for others, against this dangerous and growing *Sect*, and *all* others; desiring all good Christians to join with me in this Excellent Prayer of our Church:

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be Converted and live: Have Mercy upon all Jews, Turks, Infidels and Hereticks; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and so fetch them home, Blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made one Fold under one Shepherd, Jesus Christ our Lord; who liveth and reigneth with thee, and the Holy Spirit, One God, World without End. Amen.

The

THE

Ax laid to the Root of the Tree:

OR, THE

ANABAPTISTS

MISSION or MINISTRY

Examin'd and Disprov'd, &c.

BEFORE we enter upon the *main subject matters* of *Dispute* between us (*viz.* the *Lawfulness*, or *Validity* of *Infant-Baptism*, and other *your singular Opinions*) I apprehend it, indispensably necessary in the first place, to enquire whether *you* or *we* are the *True Church* of *Christ*; For, if it appears, that either those of *Your* or *Our Communion* be not, or are not *Members* of the True *Catholick* and *Apostolick Church*, it will be in vain to engage in this Controversie, because the *Validity* of *all Ministerial* Acts ordinarily depend upon their being performed, or transacted by *those* who *have Authority* so to *do* from *Christ* by the *Mediation* of the *Church*, to which *Christ* himself *delegated* this *Authority*, to be *continued successively* from *one* to another to the *End* of the World.

This *Point*, I think, will be readily *yielded* by *You*, That none can perform any *Ministerial Acts*, but *such* as are *authoriz'd* so to do, by *Christ* and his *Church*: That in particular, *none* can, in the *Ordinary* or *E-*

stablish'd Way, be *admitted Members* of *Christ's Body* the *Church*, but by *Baptism*; consequently, that *none* can *Baptize*, but *those* who are *actually Members* of this *Body*, and have *especial Commission*, or *Delegation* so to *do*; and *none* have any reason to *pretend* unto, or to *exercise* this *Commission*, but *those* who are called thereunto, because *none* can take upon himself this Authority, but he must be *called* unto it, and solemnly *invested* with it by *Christ*, or his *Deputies*, *mediately*, or *immediately*.

If so, then it will be in vain for *either* of *Us* to dispute the *Lawfulness*, or *Validity* of *Infant*, or *Adult-Baptism*, if in the mean time we are in the *dark*, and cannot *prove* whether we are *within*, or *without* the Church. The *Church* is but *One*, in its Nature *indivisible*; *Unity*, and *Divisibility* are *inconsistent*, and *incompatible Terms*. There is but *One Communion* likewise, so that *Two Communions* diametrically *opposite*, can't be *one* and the *same Church*; and there is *One Baptism*, into the *One Faith*, of the *One Lord*, or *One Head* of this *One Church*; and therefore if this *One Baptism*, whether of *Infants*, or *Adults*, be administred, or performed *without*, or *out* of this *One Church*, in consequence it must be null (as I said in respect of *Infants*, as well as of those of *full Age*.) This is, as I conceive, a *necessary* and *unavoidable Consequence*, because there can't be *Two Baptisms* no more than *Two Churches*, or *Two Lords*, or *Two Faiths*, or *Two Hopes*, or *Two Heavens*, and *Two Hells*; because, by the same way of arguing, there may be *Two thousand Millions* as well as *Two*, and so *in infinitum*.

These *Consequences* you can't avoid, or deny; because, upon your own Supposition, that *You* are the *one*, or *only Church*; and as some of *your Progenitors* (as I find in St. *Bernard*) have formerly asserted, the *Apostolici*, or the only *Genuine Successors* of the *Apostles*: You have all along *Rebaptiz'd* All that came

off

off from other Communions to Yours, looking upon their former *Baptism*, whether whilst *Infants*, or *Adult*, as *null* and *void*, nay *sinful*, because perform'd by those of a *false Communion*.

Therefore to *clear* the *way*, and to *remove* all *Impediments*, its *highly incumbent* upon you, who confine the *whole Body*, and *Flock* of Christ to your *own Party* or *Communion*, with a *positive Exclusion* of *all* besides, to *prove* that you are the *one Church of Christ*, and that since His *Ascension*, He has had *no* other *Church* but yours; and withal, that *you* all along for this *Seventeen Hundred Years*, without any *Interruption* of *Succession*, *Practice*, *visible* and *open Profession*, *have been*, and *are* the *only visible Body*, of that *one invisible Head Christ Jesus*, blessed for ever. For, if you can't *demonstrate that*, all your *Dispute* about *Baptism* vanishes into Air, or Nothing; and, besides, I must tell you, Without doing this first, you have no *Right* to enter upon this *Controversie*, as being as *foreign* to you, as to *Turks* or *Infidels*, and even the Scriptures themselves will stand you in no stead, as having no *Right* to them: For, they were, and are *one sacred Depositum* committed to the *Custody* of, and for the *sole Use* and *Edification* of the *One Church*; because, the *Natural*, or *Animal Man* as such, is not *capable* without the *Assistance* of the *One* Spirit of GOD, by his *infusing* of *Divine Faith*, to apprehend, or understand the *Mysteries* of God, and all the *Graces* and *Influences*, and *Operations* of this *Divine Spirit* of *Truth*, and *Holiness*, or *Righteousness*, are ordinarily confin'd to the *One Church*. All this I take for *granted*, and if *you* have any *Principles* at all, you can't *deny* it; if you do, then I must tell you, you have *no Principles*, and then all manner of *Dispute* with you is *endless*, and to no *purpose*. Therefore I proceed upon this *Supposition*:

First then, as to your professing your selves to be the *One Church*, or *One Body* of Christ, I request of

you to give a *positive categorical* Answer to these following *Querics.*

When did your *pretended Church* commence? Shew us in what *Age* after our *Saviour*, in what *Century.*

Whether in the *Apostolical Age*, or immediately after, or how long since?

Who were the *first Pastors*, or *Dators*, or *Authors?* How long they continued their *Succession uninterrupted*, and were in *actual, visible Possession* of the *One Church*, and so were a *visible Body known*, and *applied* to, and so *distinguishable* from *all* other *Sects* and *Denominations* of *Christians* in the *whole known World?*

By what Means the *Catholick Church* came to *fail*, or to be so far *extinct*, as to give way to the *Usurpation* of *Intruders*, and consequently to be so *wholly absorpt*, as to leave no *Remains*, no *Footsteps* behind it for many *Ages?*

Where lay it *conceal'd* for *Fourteen Hundred* Years, till about *Luther's* time?

How did it ly *hid* all that space of time? And by what means did She *propagate* her self *successively* all that while, and in what *Parts* of the *World?*

If you *alone* were the *True* and *Genuine Successors* of the *Apostles*, it must follow, that you were once in *Possession* of all the *particular Churches* that they *planted*, that you were the *One Catholick Church*, *out* of which *no Grace*, *no Salvation*, *ordinarily* to be *had*: The *peculiar People* of *God*, his *Elect*, shew us then what became of this *Church* of *Christ* for so *many Ages* together, into what *Wilderness* She was driven, whether She *subsisted* all this while, or not; or whether it can be supposed the *Church* can *cease to be*, or to exist, in consequence of *Christ's Promises* to be always with Her, even for *one Moment?*

If *She* hath *subsisted* all along, as you would insinuate perhaps (during these hinted Intervals) in a *State* of *Invisibility*, *unknown* to all the World besides; pray *prove*, and *demonstrate* this unto us; if you can no

not make out all this, assure your selves, you'd find it a *difficult Task* to *convince Gainsayers*, and to *support* these your *Pretentions*.

This possibly may surprize you, I confess, and seem somewhat strange unto you, but how you can evade it, I know not.

The *Ministerial Office* is so *sacred*, as in its own Nature implying the transacting Things of the most *momentous* Concern relating to the *Eternal Salvation* of *Mankind*, between GOD and Them, and *acting* in *Christ's* stead, and *in his Name*, the *Authority* so *Divine*, that it infinitely *transcends* all the *Power* of the *Emperors* and *Kings* of the Earth, as it must needs do, if it *exceeds* that of the very *Angels* themselves, that even *Christ* himself did not vouchsafe to *assume* it to Himself, *Heb.* 5. 4. That for Men to *intrude* themselves into this Office, without being *legally*, or *externally call'd* unto it; that is, in the *stated* and *ordinary* way of Christ's Appointment, is the highest and the most *daring presumptuous Sacrilege* that Mankind can be *guilty* of, and *literally*, *Antichristianism* it self, *i. e.* diametrically *opposite* to the *Institution* of Christ, *God* himself. It is downright and express *Rebellion*, like unto that of the Fallen Angels; it's bidding *Defiance* to Heaven, and an Attempt to *wresting* the *Power* out of the *Hands* of the *Almighty*. Such *Presumption* as this can never be suppos'd to produce any *gracious*, any *saving* Effect, or to *oblige* God to *ratifie* such *irregular* and *audacious* Acts, therefore, in its own Nature, must be *null* and *void* in all manner of respects, except as to the *provoking* of the *Wrath* and *Vengeance* of a jealous and incens'd GOD, as in the Case of *Dathan* and *Abiram*; *effectual* only in the *damning*, but never in the *saving* of Souls. For an *unlawful Authority* can never *produce* any *legal Acts*, especially in such *Cases* and *Instances* as *these*. If the *Authority* be *null*, the *Acts* of it must be so likewise, and consequently, all your *Religion* all you do, in

vain; because, God Almighty is in no sense, hath no ways by any express *Covenant* or *Promise*, obliged himself to ratifie, or to co-operate with such *Transactions*, as being *done* not only *without* his *Licence* and *Command*, but in *direct Opposition* unto, and *Rebellion* against it. Therefore he never *owns* such *Intruders* for his *Ministers* or *Delegates*; nay, he plainly *disowns* them, as bearing no manner of *Relation* unto Him; *I sent them not, neither have I commanded them, neither spake unto them*, Jer. 14. 14. *I have not sent these Prophets, yet they ran; I have not spoken to them, and yet they prophesied*, Ch. 23. 21. *See* Chap. 27. 15.

We know but *one Church*, and that hath been ever visible; all the Malice of Men and Devils hath never been able to destroy it, to render it even *invisible*, except in some *particular parts* of it, let some *Writers* pretend what they will.

From our Saviour's Ascension to this *present day*, the *Church* of *Christ*, His *Universal Catholick Church*, mention'd in our *Creed*, and in the holy Scriptures, hath been supported, kept up, and *visibly* too (tho' as to some *Parts* or *Members* of it, under an *Eclipse* for a time) according to His sacred Promise, which He hath most literally fulfill'd, and which we are obliged to believe as an *Article* of *Faith*, He will preserve, and *visibly*, till the *Consummation of all Things*.

But as for particular *Sects*, or *Churches* of *Human Institution* or *Contrivance*, *Heretical* and *Schismatical Combinations*, or *Churches* (to use the word Church, in a lax, low, or secondary sense) we have seen the *Conclusion* of *infinite Numbers* of them of *infinite Denominations*, and dwindled into their first *Non-entity*, because never *watered* with the *Dew of Heaven*, never *influenced* by the *Divine Spirit*, never under His *Guidance* and *Protection*, never *own'd* by *Christ*, never bearing any Relation unto Him, never *guarded* by his *Promises*, but *Mushroom-like*, *sprung* up and *died*, and *withered*, all at once.

whereas

Whereas on the contrary, the *One* and *Genuine Church* of Christ, *instituted* by Himself, *planted* and *propagated* by His *Apostles*, *irrigated* by the Blood of Holy *Martyrs*, and *carried* on by *their Successors*, hath *always* even *flourished most*, and enlarged it self under *Persecutions*, (a *Characteristick Note* of the *True Church*, and a *clear Evidence* of *Christ's owning* his *Spouse*, an infallible *Argument* and *Demonstration* of His *Protection*, and making good his Promise unto her, *That the Gates of Hell should never prevail* against Her; that is, ruin Her, extinguish Her) hath hitherto never ceased even to be visible, and plainly and clearly to distinguish her self from *Hereticks*, *Schismaticks*, *Jews*, *Pagans* and *Infidels*; But as for *Sects*, *Schismaticks*, *Hereticks*, *false Prophets*, *false Apostles*, *false Christs*, &c: All the *History* of the *Church*, particularly and most evidently assure us, that even *Prosecution* alone, as well as *Persecution*, has been able to *eradicate*, and *extirpate them*, and reduce them to nothing, even Oblivion it self; so that for Ages they have not been able to *continue* their *bare Remembrance*, or to *subsist* in *Corners*; nay, which is very observable and notorious, for the most part, notwithstanding their Obstinacy for a time, have *chosen* rather to return into the *Bosom* of the *Church*, they so outragiously *enveigh'd* against, and *condemn'd* for *Diabolical*, *Antichristian*, &c. rather than endure even *tolerable* and minute *Inconveniences*.

Now if you cannot make it appear, that *Your Church* (as you call it) hath all along from the *Apostles* days, till this very time, continued *visible*, and *asserted* her self to be the *Catholick Church*, which hath been *always visible*, (for the very Term *Catholick* supposeth *Visibility*;) for that which is *Catholick* or *Universal*, is only so by being *visible*, and *known*; and the *Church* is called *Catholick* upon the account of Her being *visible*, otherwise She could not be *known*, in *opposition* to all *Heresies*,

Schisms and *Sects* whatsoever, and continued Her *Succession* down to *this* very time, through all *Persecutions* and *Oppositions:* Tho' you may possibly make it appear, and very easie too, that some under the *denomination* of *Christians*, may have *profess'd* your *distinguishing Doctrines*, and at *different times* afterwards, yet there having been such vast *Chasms* or *Intervals* between their different *appearings* in the World, if you cannot *uninterruptedly* deduce your *Succession* of Ministers (without which there can be no Church, no more than a *Society* without *Governors)* your Cause must sink, and all your Pretentions evaporate into nothing.

For, if this be your *Case*, it's plain, nay, infallibly *true*, that your *Church* was never of *Christ's planting*; if it had, He would have supported it, because He is *Truth* it self, and keepeth his *Promise inviolable*, and no *Power*, either of *Earth*, or *Hell* it self, could ever have *wrested* you out of his *Protection*. All the *Powers* of *Hell* or *Earth*, *combin'd* together with the utmost *Malice*, *Resolution*, *Diligence* and *Unweariedness* imaginable, and *Obstinacy*, could never have *prevail'd* against you. His most *sure word* of *Promise* could never have *fail'd* you; so evident is that of *Gamaliel*, Acts 5. 38, 39. *If this Counsel, or this Work be of Men, it will come to nought; But if it be of God, ye cannot overthrow it.* So that if your Church had been the *Catholick Church* planted by *Christ*, it could *never* have been overthrown, it would never have *vanisht* like *smoke*, and been *forgotten* for Ages together. *Antichrist* could never have *banish'd Her out* of the *World*, and have *prevail'd* over Her longer than all the *Calculations* of the *Duration* of *Antichrist's Reign* ever *amounted* to.

This is a *peculiar*, and *distinguishing Property* of the *Church*, that She is never hurt, or injur'd by *Persecution* or *Opposition:* Then She is best understood and known, and manifests her self, then She is most *visible*

sible to all; when She is most *annoyed, affronted, dispised, winnowed, sifted, tempted,* then She best approves her self to the World, as well as to God, then She is most *radiant* and *charming,* even to such a degree as hath been very frequently *observ'd* in the very *Eyes* of her most *barbarous* and *inhumane Persecutors,* and most *inveterate* and *malicious Enemies;* and that which is most surprizing and admirable, the more *deserted* by Her *temporizing* and *false Children,* the more *augmented* by the *Accession* of sincere and faithful *Converts;* and when most *abandon'd* and *betray'd* by Her *Earthly Protectors,* the more *secure* and *better supported* and cherished by Her *Saviour,* by Her *God.*

No! it is GOD, it is *Jesus Christ,* the *King* of *Kings,* and *Lord* of *Lords* that is Her *Rock,* Her *Refuge,* her *Protector,* Her *Saviour,* and Her *Deliverer.* Nothing is more *puissant* than the *Church,* in all the *Wars* that ever were made upon Her, She hath *always* been *Victorious* and *Triumphant. God is the Church,* saith the Great *Chrysostom, who is stronger than all:* This is no *Solecism,* for GOD is the *Head* of the *Body,* the *Church; the Body is nothing but a lifeless Trunk without the Head.* God *founded* the *Church,* then who dares pretend to *pull* Her down? 'Tis God that makes the Earth tremble, 'tis He looks down upon the Earth, and makes it tremble; He speaks but the word, and it settles it again whenever She is assaulted: Much more will He establish and *confirm* his Church, when She begins to *totter:* For the *Church* is far *stronger* than the Earth; nay, than *Heaven* it self. *Heaven and Earth shall pass away, but my Words shall not pass away.* What words? Upon this Rock will I build my Church, and the *Gates* of *Hell* shall not prevail against it, *Mat.* 16. 18. *Consule* Psalm.

Prove now that *you alone* have a *Title* to His *Protection,* prove, that you are *His Church, His Chosen,*

His

His Spouse: Prove, that the *Myriads* of *Martyrs, Confessors* and *Saints*, were yours; that you are the *genuine* and *true Successors* of the *Martyrs*; that all the *Gifts* and *Graces* of the *Holy* Spirit must be *derived* by *Christ's* own *Appointment* thro' *your* hands. *Deduce your Faith*, and *Practice*, and *Discipline* thro' every *Age* of the *Church* till this day, and then you will *do something indeed*; then in reason *you* may expect that *all* will become your *Converts*; but because *you* have done so little of this kind, therefore have *you* made so inconsiderable a Progress.

This, my Friends, lies upon *your* hands to do, it's demanded of *you*, and you are obliged, at the *Peril* of your *Souls*, to give all possible Satisfaction as *to this Point*. Prove *your selves* to *be* the *Church*, and you will gain a vast Point, you may expect *all* the *rest* will fall in, that all the World will run after you, that the *fulness* of the *Gentiles*, and the *conversion* of the *Jews*, God's *ancient People*, shall in God's due time, become an *addition to you*: For if you can clear this Fundamental Point, none will doubt your Performance as to all the rest.

It's in vain to proceed farther, till your *Mission* is *clear'd, prov'd*, and *establish'd*: For, till *you* have *removed* all these *Objections*, *answer'd* all these *Queries*, it's meer *Courtesie*, not *Obligation*, to *proceed* any farther with *you*. The *Validity* of all your *Acts*, as to *Baptism*, *Administration* of the *Lord's Supper*, *Prayers*, *Preaching*, all manner of *Ministerial Acts*, will *depend* upon the *Authentickness* of your *Mission*.

What matter (as to your *acting*, or *transacting*) whether it be *lawful* to *baptize* Infants, or not, or who are the *proper Subjects* of *Baptism*, whether *Infants*, or *Adults*, if *your Baptism*, or *Baptism administred* by *you*, be *ipso facto* invalid: If you can't assert your *Mission*, *produce* your *Credentials*, your *Authority*, even your *Adult-Baptisms* will be ineffectual; void, null, and that in consequence of *your own pacfes'd Principles* and *Practice*.

Let

Let us consider then in the *first place*, what *Baptism* is in general. It's the *Splendor* or *Light* of the *Soul*, a *change* of *Life* for the better, the *Answer* of a good *Conscience* to God: It's the *abjection*, or *throwing* off the *Flesh*, the *putting* off the *Old Man*, and *putting* on the *New*; The *Prop*, or *Support* of our Infirmity; The *Following* of the *Spirit*; the *Participation* of the *Word* [or of Christ;] the *Restauration*, or *Renovation* of the *Creature*; the *Communion* of *Light*, and the *Depulsion* of *Darkness*. *Baptism* is the *Chariot* to *Heaven*, a *Pilgrimage* to *Christ*, the *Support* of *Faith*, the *Perfection* of the *Mind*, the *Key* of the *Kingdom* of *Heaven*, and a *Commutation* for *Life*, the *aboliſhing* of *Slavery*, the *looſning* of *Bands*, and the *reaſſertion* of our *Liberty*. Again, as *Christ* the *Author* of this *Divine Gift*, hath many *Compellations*, ſo this *Bounty* of his hath many Names. We call it a *Gift*, *Grace*, *Unction*, *Illumination*, the *Garment* of *Immortality*, the *Laver* of *Regeneration*, a *Seal*, a *Gift*, becauſe it's confer'd on thoſe who confer'd nothing firſt: *Grace* or *Favour*, becauſe it's beſtow'd on the *Guilty*; *Unction*, becauſe it's *Holy*, and *Royal*, for thus *Prophets* and *Kings* were *anointed*; and therefore St. *Peter* calls Chriſtians, that is, the *baptized*, a *royal Prieſthood*: *Illumination*, becauſe it's *Splendor*, and *Brightneſs*; A *Garment*, becauſe it's the *covering* of our *Sin* and *Shame*, and *Nakedneſs*; A *Laver*, becauſe it *waſhes* and *cleanſes*; A *Seal*, becauſe it's a *Conſervation*, or keeping, and a *ſignification* of *Property*, or *Dominion*: But to be ſhort, we ought to look upon the *Power* or *Efficacy* of *Baptiſm*, to be nothing elſe than our *Engagement* and *Covenanting* with God to lead a more *holy*, *purer*, and *better Life*, a *ſolemn Conſecration*, and *Dedication* of our ſelves to his *Service*, a lifting our ſelves under *Chriſt's Banner*, the *ſealing* of the *Faith*, becauſe *Baptiſm* is a publick *Approbation* and *Teſtification* of the *Faith*, and in *Baptiſm* we *receive* the *Seal* and *Character*, or *Mark* of *Faith*.

The

The *Sponsion, Stipulation, Promise,* or *Covenant* of *ours* in *Baptism,* is call'd likewise *our Oath,* by which we swear, as it were, *fealty,* or true *Allegiance* to God; the *Violation* whereof is the highest, rankest *Perjury* and *Disloyalty* we can be guilty of. It's call'd our *Incorporation* with Christ, *that Act* by which we are made *Members* of the *Body* of *Christ* here upon Earth, and *Fellow-Citizens* with the *Church Triumphant* of *Heaven, Children* of God, and *Heirs* of eternal Salvation.

But to be a little more particular; *Baptism* is the *Abolition* and *Remission* of *all our former Sins,* whether *original* or *actual,* of all *sorts,* all *denominations;* a *restoring* us to the *Favour, Friendship* and *Love* of *God,* whereby of *Enemies* we become *Friends,* of *Aliens,* the *Children* of *Adoption;* of *Children* of *Wrath,* the *Children* of *Grace,* the blessed effects of our *new Birth* and *Regeneration.* By this *new Birth,* or *Regeneration,* our *Understandings* are *illuminated* by the *Divine Spirit* collated in Baptism; which *Illumination* gives us *new Ideas* of things quite different from those, which afore were the *result* of meer natural Reason, of the *Nature* and *Essence* of God, of our Obligations unto Him, of the *Immortality* of the *Soul,* of *Virtue* and *Vice, future Rewards* and *Punishments,* of the *Emptiness, Vanity,* and *Unsatisfactoriness* of *worldly Enjoyments, Pleasures* and *Comforts.* By this *New Birth,* the *Seeds* of *Virtue* and *Holiness* are *implanted* in our *Souls,* new *Habits,* new *Desires,* new *Inclinations,* new *Strength,* whereby to *grapple* with, and *engage* against all God's and our Enemies, which gradually exerting themselves, make us *die* unto the *World,* and *live* unto God, by *mortifying* all our *corrupt* and *sinful Passions* and *Affections,* those earthly *Members* and *Instruments* of *all Sin* and *Wickedness,* by which means we *aspire* unto, and *breath* after *heavenly Things, despise* the *World,* and are *always* upon our *Guard* against *all* its *Allurements,* as knowing that if we *love* the World,

we

we cannot *love* God, that God and the World are irreconcileable Enemies. By this *Divine Light* communicated unto us in *Baptism*, we understand the *Infirmity* of our Natures, the *Deceitfulness* of our Hearts, our *Propensity* to Vice, the *Wiles* of *Satan*, the *Dangers* of worldly *Prosperity*, the *Usefulness* and *Necessity* of *Afflictions*, the *Dignity* and *Value* of our *Souls*, the wonderful *Love* of our *blessed Saviour* towards us, the *Beauty* and *Charms* of *Virtue* and *Holiness*, the *Vileness* of *Sin*, the *inestimable Treasures* of God's *Grace* and *Mercy*; by a due Attention to which, and the *Result* of our *Gratitude* and vast *Obligations* unto God thereupon, we become, at length, *victorious* over *our selves*, the *World*, and the *Devil*, and desire to be *dissolved*, to be discharged of our *Earthly Vehicle*, and to be with Christ.

Now after a *due Consideration* of these *stupendious Privileges* and *Graces* of *Baptism*, upon which the *Salvation* of Mankind *ordinarily depends*; without which, in the *ordinary* way of God's Mercy, we cannot be *saved*; to *presume* to *transact* all this without any *Authority*, is it not to *counterfeit* God's *Seals*, is it not direct *Forgery* in the highest degree imaginable, is it not to *invade* the *sacred* Office of God's *Minister* and *Delegate*; nay, is it not to *usurp* upon *God* himself, for *you* to *take* upon *you* to *represent* his Person, to *act* in his Name against his *declared Will* and *Institution*, and *downright Treason*, and *Rebellion* against *Jesus Christ*? Is not this *despising* his *holy Institution*, and *trampling* upon *his Authority*? Is not this *Antichristian* to the utmost, and such *Transactors literal Antichrists*, *Opposers* of *Christ*, who set themselves up against his *Ordinance*, *Enemies* to that *Divine Unction*, by which our blessed Lord was *consecrated* to be our *High-Priest*? Is not this *belying* of the *Holy Ghost*, and *doing despite to the Spirit of Grace*, and *mocking* and affronting the *sacred Trinity*, to *pretend* to *act* in *their Name without*, nay, *against* their Authority,

thority, and a most horrid and dreadful deluding, defrauding, if not damning those Souls, which you pretend to put into a state of Salvation; and so, my Friends, it must be, if *you* be not the *Church* of God, and his *Ministers*, in the way that himself hath established.

It's an *avow'd Principle* and *Maxim* in *Christianity*, that *Christ's Institutions* are *inviolable*, unalterable: No Authority under Heaven sufficient or capable to infringe them, or to *change* the *Matter* or *Essence* of them: It's true, some Circumstances of them may be mutable, but the *Essence*, or Matter, must ever remain the same. What therefore has been *appointed* once by God as a *standing Ordinance* in his *Church*, as in the case of this *last*, and *Gospel-Dispensation*, no manner of *Necessity* can excuse the *wilful Violater* of it, where *God himself* has not *plainly* and *expresly provided* for it. All *times*, the *whole volume* of *Ages* are *present* unto him, and therefore the *Pretence* of *Necessity* can never indemnifie the Breach of Divine Institutions; Necessity, indeed, may excuse the *want* of these *Ordinances*, but never the *Assumption* and *Usurpation* of them; as a learned Person hath well urged.

Hence then it is evident, as in the Case of *Baptism*, if it be an *Authoritative Act*, and by Christ himself *appropriated*, as to the *Exercise* or *Administration* of it to the *Evangelical Ministry*, a *Ministerial Act*, it cannot be *validly* Administred by *any* but those who are *externally* call'd to that sacred Function, and least of all *out* of the *Church*; for, 'tis the *greatest Impropriety* and *Contradiction* in the World, to suppose that those, who are not themselves of this Society, should have a *Power* or *Authority* to *admit* into, or make others *free* of this *Society* or *Incorporation*, by an *Act*, they are altogether at the present, *uncapable* of *Administring*, *e. g.* of *remitting* Sins, and *collating* the *Gifts* of the *Holy Ghost*, as in *baptismal Regeneration*:

ration: These *Three Acts* being implied or *contain'd* in that *One Act* of *Baptizing*, a *part* of the *Apostolical Commission*, which, with all the remaining Authorities, were to be *convey'd* by the *Apostles* to their *Successors*, and so on *successively to the end of the World*; and to which, our Saviour had most solemnly *promis'd* his *Concurrence* and *Presence*, even to the end of the World; *Powers* and *Authorities* to *go* along *always* with the *Church*, and to be *inseparable* from Her; and consequently, never to be *presum'd* to be *perform'd out* of Her, and least of all by the *Laity*, those who never *had Authority* in the *Church*, or *from* the *Church*, to exercise such Acts; nay, such whom the *Church* her self *hath* not *power* to *Authorize as such*.

That a *Succession* of *Ministers*, *deriving* their *Mission* from the very *Apostles*, were to *continue* always in the Church, is *plain* and *evident* from the *Original Commission*, *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; — and lo, I am with you alway, even to the end of the World*, Mat. 28. ver. *ult*. *As my Father hath sent me, even so send I you*, John 20. 21. The same *Mission* Christ received from the Father, the same He *transmitted* to his *Apostles*, and they to their *Successors*, which *Christ* promised to *ratifie* and *confirm* himself. This *Authority*, was not by his constant Presence with them, to continue only for the time the *Apostles* should live; otherwise, it must have ceas'd long since, even at their Deaths: But the *Commission* is extended to *all* that should *succeed* them, from their *Decease*, to the end of the World. *Lo, I am with you alway, even to the end of the World*. This Promise most particularly relates to their *Successors*, the *Apostles* were not to continue till *Christ's* second *coming* to *judge* the World, but their *Successors* were; and so it follows again by inevitable consequence, that as Christ *sent* them, and invested them with his

his own *Authority*, so they were to *keep* up and *continue* this *Authority*, by *sending*, or *ordaining* others, who were successively to *transmit* it even to the Consummation of all things: This *Succession* of Pastors was to continue so long as the *Church* should continue. And as the *Gates of Hell*, *i. e.* the Power of the Devil combin'd with the Power of Men, should never be *able* to *prevail* against, or overthrow or dissolve this *Church* of *Christ*, the *Society* of the Faithful, so should they never be *able* to *interrupt* this *Succession* of *Pastors* in the *Church* Universal. A *Succession* of *Pastors* is so *Essential* to the *Church*, That there can be no *Church* without it; where there are no *Pastors*, there's no *Church*, because *Pastors* are the *Principle* of *Unity* to the *Church*; a Church being nothing else but a *Flock gathered together* and *embodied* or *incorporated* unto and with the *Pastor*: There may be indeed in *some Cases*, and in some *Emergencies*, a *Body* of *Christians* without *Pastors*, but this can be no more call'd a *Church*, than a *multitude* of *People* without *Governours* to *Head* them, *Direct* and *Order* them, a *Civil Society*. I say, there may indeed be Christians and Faithful People on some Occasions without *Pastors*, as in the Case of the *decease* of *Pastors*, or *Persecution* or the like, which is not their *Crime*, but their *Misfortune*; *then* I don't question but the *Good* and *Merciful* God will be *present* with them, and *supply* their *Spiritual Wants* by his *Extraordinary Grace*, but then they cannot be *call'd* a *Church properly* and *strictly*, for want of their Spiritual Heads and Governours: But for *those* who *make* and *appoint* Pastors for *themselves*, by *private Impulse* and their own Humours *out* of the *Regular* and *Stated* Method of Christ's Appointment, contrary to his *Institution*, who is the *Head* of the *Church*, and from *whom* all *Ecclesiastical Authority* or *Church-Power* is *derived*; they are so far from being a *Church*, or *Members* of *Christ's Body*, that they are *actually rent* and *divided*

divided from the *Church*, nay are not *Christians*, as *deriving* no *Spiritual Nourishment* from the *Head*, no Spiritual *Graces* to *support* the *Spiritual* Life, no more than a Bough cut off from the Tree can *Grow*, *Bud* and *Blossom*, and *bring* forth Fruit and Live. Nay, I say again, they are not *Christians*, for if ever they were so, *i. e.* in the *Church*, by *separating* and *cutting* themselves off from the *Church*, they cease to be Christians, even according to the *Sentence* and *Determination* of Christ, of God himself, in reference to such as *refuse* to *hear* the Church, let him be *as an Heathen* or *Publican*, that is, look upon him as an *Infidel*, an *Unbeliever*, account him no longer a *Christian*, a *Member* of my *Church*, as one whom I will own, or hath any *Interest* in the *Common Salvation* purchased by my Blood, any more than *one* who *Worships Idols*, than the most Profligate, Vile, Debauch'd Worshiper of *Drunken Bacchus*, or *Prostitute Venus*.

But to return; wherever the *Church* is, there hath *always* been, and *shall be* (it's Matter *of Faith*) a *Succession* of *Pastors*, *deriving* their Authority from *Christ* and his *Apostles*, notwithstanding all the *Machinations* of *Devils*, *Persecutors*, *Hereticks*, *Schismaticks*, *Turks* and *Infidels*; nay, and *visible* too, to that End it might be *known* and *applied* unto for the *Word* of *Life*, and the *benefit* of the *Sacraments*, and *never did*, *cannot*, *shall never fail*, unless Christ Himself should prove worse than his Word and Promise, which no Christian dare to aver.

Whoever then *pretend* to be the *Church*, *must*, and are *oblig'd* to *prove this Succession* of *Pastors*; and since you call *your selves* the *Successors* of the *Apostles*, and the True *Church* of *Christ*, it's required particularly, since by thus asserting, you do implicitly at least, *condemn* all other Churches in the World as *Nullities*, and *assume* to your selves all that is *essential* to *constitute* a Church to the Total Exclusion of all besides.

You can't avoid this; becauſe if you be the *One Church* of Chriſt, you muſt have the χαείσματα, thoſe *permanent* Gifts which are *inherent* unto, and *inſeparable* from *Her*, amongſt *theſe Gifts* you will find a *Succeſſion* of *Paſtors, God hath ſet ſome in the Church; firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*, 1 *Cor.* xii. 28. and in the *Epheſ. c.* iv. *v.* 8. *Governours* and *Paſtors* of the Church are expreſly call'd *Gifts*, wherefore he ſaith, *when he* (*i. e.* Chriſt) *aſcended up on high, he led Captivity Captive, and gave Gifts unto Men*: And after a *Parentheſis* of two Verſes, *v.* 11. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Teachers, for the Perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of Chriſt, till we all are in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the fulneſs of Chriſt: That we henceforth be no more toſſed to and fro, and carried about with every Wind of Doctrine by the ſlight of Men, and cunning Craftineſs, whereby they lay in wait to deceive.* Here *you* may ſee then in the firſt place, that *Paſtors* or *Miniſters* are reckon'd among the *Gifts* that are always *eſſentially neceſſary* to the *Church*, and that conſequently *where* there are *no Paſtors*, there's *no Church*, no *Flock of Chriſt*, i. e. *ordinarily*, no *Sacraments*, as *you your ſelves own*: And in the next place, the *Great Ends*, for which *they* are *given* for *the perfecting of the Saints, for the Edifying* or *Building* up *the Body of Chriſt*, to *preſerve* the *Unity* of the *Church*, and to *prevent Schiſms* and *Hereſies*, and to *keep* the *Faithful* from being *ſeduced* and carried off by the Subtilty of *Crafty* inſinuating *Hypocrites*, and being *torn* in pieces by *Ravening Wolves dreſs'd* up with *Sheeps Cloathing*, pretending to be the *True* and *Genuine Shepherds*; by *Falſe Prophets*, *Falſe Apoſtles*, &c.

If then it be of ſo *near Concern* and Importance of the *Church*, to be under the *Government* and *Miniſtration*

tion of *Pastors*, since her *Perfection*, *Unity*, *Edification* and *Safety depends* upon *Them*, *none* but *those* who are *outwardly* and *legally call'd* unto this *Holy Function*, ought to be *receiv'd* or *admitted* as *such*, none but such as are *really* and *truly Authoriz'd* or *Impower'd* by the *Successors* of the *Apostles*, those who derive their *Succession* from the *Apostles* themselves, and so from *Christ* by a *straight interrupted* Line.

Now *where* God hath *set* [or given] these *Gifts*, these *Pastors* and *Ministers*, *there* we ought to *learn* the *Truth*, even from those who *succeed* the *Apostles*. 'Tis they who are *intrusted* with our *Faith*, with the *Word* of *God*, *whose Lips are to preserve Knowledge*: Tis *they* who are to *Preach the Word of Reconciliation*, to *Administer the Holy Sacraments* unto us, and to *build us up in the One Faith*, *unto a Perfect Man*, &c.

Wherefore 'tis the *Duty* and *highest Interest* of *all* the *Faithful* to *submit* themselves, and to *adhere* firmly to those *Pastors*, who are the *Apostles Successors*, who with their χαρίσματα or the *Gift* of *Pastoral Succession*, receiv'd the undoubted *Irenæus.* *Gift* of *Faith*, according to the Will, and Just, and Good Pleasure of God: And ever to have a Jealous Eye upon those who *forsook* and *leap'd* over the *Pastoral Succession*, either as *Hereticks*, Professors of Unsound and Monstrous Opinions contrary to the *One Faith*, or as *Proud*, and *Self-pleasers*, *Lovers* and *Admirers* of *themselves*, and of the *World*, or as *Hypocrites*, doing all for the sake of their Worldly present Interest, and Vain Glory.

Then in the * *Church alone*, are the *Fountains* of *Spiritual Life*; in the *Church alone*, the *Treasures* of the *Holy Scriptures*,

* *Tantæ igitur Ostensiones cum sint, hæc non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere, cum Apostoli quasi in Depositorium dives, plenissime in eum contulerint omnia, quæ sint veritatis, uti omnis quicunque velit, sumat ex ea potum vitæ. Hæc est enim vitæ introitus, omnes autem reliqui* Fures *sunt &* Latrones, *&c. Irenæ.* l. iii. cap. iv.

the *Word* of *Life*, the *Divine Sacraments*, the *Vehicles* of *Divine Grace*, and the *Food of Souls*: In the *Church alone*, the *Dispensers* and *Administrators* of this *Divine Word* and *Sacraments*, of whom the *Evangelical Prophet* saith, *I will also make thy Officers Peace*, and *thine Exactors Righteousness*; or as I find it otherwise render'd, I will constitute thy Princes in Peace, and thy *Bishops* in Righteousness. Of whom our Lord said, *Who then is a Faithful and Wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due Season?* Blessed is that Servant, whom the Lord, when he cometh, shall find so doing, *Matth.* xxiv. 45, 46. administring to the *Spiritual Necessities* of his Charge.

But then again, if *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers*, and *divers other Gifts*, are *all Apostles*, are *all Prophets*, are *all Teachers*, &c? No certainly! To apply the *necessary* and *permanent Gifts* to our present Case; none are to *pretend* unto, or to *assume* to themselves these *Gifts* of *Government* and *Teaching*, and *Praying*, of offering up the Prayers of the Faithful, of *Remitting* and *Retaining* Sins, of Administring the Sacraments, but those whom he hath set *appointed* and *call'd* to this *Work* or *Function*. It is not for *every one* to *take* upon him this *High Office*, only for *those* who are *peculiarly* and by *Divine Authority separated, set apart*, and *consecrated* to this *Holy Ministry*. No! *Are all called* to be *Apostles*? to be *Pastors* and *Ministers*, &c? The *Apostle* plainly *determines* the Matter, *all* are not *called*, but *such only* who are *regularly called* according to the Importance, and in consequence of the *Original Institution* of *Christ*; and those Methods we find the *Apostles* to have settled in all Churches wherever they came, and those *Rules* they have left us, which no *distance or alteration of Time*, no *Necessity whatever* can ever *dispense* with, because Our Blessed Lord, the *Head* and the *Spouse* of the *Church*, hath most *Positively*,

tively, *absolutely*, and *irrefragably determin'd* the very Case in Hand, that there shall *never* be any *supposed necessity*, that no *manner* of *necessity* shall ever be able to *violate*, *interrupt*, or *supersede* this *Succession* of *True*, *Lawful*, and (as I may say) *Lineal Succession* of *Pastors* in this *Church*, even *to the End of the World*. No *Outward Force*, no *Contrivance* or *Endeavours* of *Persecuting Emperours*, *Kings*, *Princes* or *People*; no *Heresie*, *Schisms*; no *Idolatrous Worship*, or *Superstitions*; no *Apostacy*, nor *Antichristianism*; no *possible Contrivance* of Men, or the *Powers* of *Darkness*; no *Immoralities*, nor *any thing imaginable* or *contrivable*, shall ever be of such an *Universal Influence*, as to *render* this *Church* of his (so *dearly purchased*, and *redeemed* by him) and his *Faithful Members*, *destitute* of *Faithful Pastors regularly* call'd, who shall feed his *Flock*, and *give* them *Food* in *due Season*, as is *fully* and *peremptorily insur'd* and *determin'd* in those Words of his, than which *Heaven* and *Earth* shall *sooner pass away*, and lo! *I am with you always even to the End of the World*; I am *always*, *incessantly*, *actually present with you*; my *Providence* and *Protection* shall never *cease* for *one single Moment* to *uphold* and *preserve you* and *your Successors*, to *continue* your *Ministry* in *my Church*, to keep up a *standing Succession* of *Pastors* to *Represent Me*, and to *Act* in my *Stead* and *Name*, to *all Spiritual Ends* and *Purposes*: But as I am at this Moment, so I am always *present*, and *where* I am present, *there* can be no *Defect*, nothing wanting that is *Essential* to *my Church* which is *built* upon a *Rock*, and shall *continue unmoveable to the End of the World*. As it is *settled now*, so shall it *continue*; as you *succeed Me*, *others* shall *succeed You* in that *ordinary Established* Way I have *appointed my Self*, and *my Flock* shall never want such *Lawful* Pastors by an indefeasible *successive* Authority, *that* the *Gates* of *Hell* shall never be able to *unlink* or *dissolve*.

If this be the *Genuine* and *Literal Sense* and *Meaning* of Our *Saviour's* Words, and sure Word of *Promise*

contain'd in the *Apostolical Commission*; then, as sure as there was *then*, hath been ever *since* thro' *all* the *succeeding Ages*, and *shall be to the End of the World*, a *Church* of *Christ*, the *One Church*; so *all along* from its *Existence* thro' all *Ages* to this very *Hour*, and to the *End* of *all things* there *shall be*, an *uninterrupted Succession* of *Legitimate True Pastors*; and *whoever* assert themselves to be this *One Church*, from the *Grand-Concern* and *Importance* of the *thing* itself, it's required of them to give *Proof* and *Demonstration* of their *being such*: This is *demanded*, and *ought* to be of them, and is of indispensible Obligation, the *validity* of *all Ministerial Acts* performed by them, nay, and the Salvation of their Souls *ordinarily* (to be sure) *depending on it*. Not to be *able* to *do this*, is in effect, *not to be the Church*. The *Church* of *Christ* undoubtedly is *able* to *do this*, or *all* that concerns the Salvation of Mankind in the Ordinary Way, must lie at Stake, and *Christianity* be the most *precarious*, the most uncertain thing in the whole World: Otherwise, no *Certainty*, no *Security* for *Conscience*, *none* for *Salvation*. I say, the *Proof* of this is *requisite* from the *Nature of the thing itself*: Wherever the *Church* is, she is *able* to *prove* her self *to be* what *she* is. Undoubtedly in *her Nature* she is to be *known*, to be *understood*, and if so, to be *proved*: This cannot be denied, This follows from her *Compellations*; she is called the *House* of God or Christ, *Heb.* iii. 6. *Holy City*, *Rev.* xxi. 10. an *High Mountain*, because establish'd in the Top of the Mountains, above the Hills, to which *all Nations* shall have recourse, *Isa.* ii. 2. An *High-way*, *Isa.* xxxv. 8. The *Kingdom of Heaven*, *Matth.* xiii. 24, *&c.* These and the like *Epithets* imply, that she is to be *known*, and consequently to be prov'd and demonstrated that she is, and what she is. She is not *hid*, because she is not *under a Bushel*, but *set upon a Candlestick*, a *City* to give *Light* to all that are in *the House*; and it's likewise said of *her*, a *City* that is

set

set on a Hill, cannot be hid, *Mat.* 5. 14, 15. Undoubtedly then this *Church*, this *Succession* of *Pastors*, wherever they are, can prove themselves to *be what they* really *are*; and if *you* be this *One Church*, and if you be the true *Shepherds* and *Pastors* of *Christ*, this *Duty* is incumbent upon *you*, of *proving* and *demonstrating* your selves to be so, by an uninterrupted *Succession*, and *Possession* thro' *all* the *Ages* succeeding the Apostles to *this Day*, or else those *hard Sentences* of yours against *all* other *Professors* of *Christianity*, must *fall* on your own *Heads*, otherwise you must expect to be cast hereafter into outer Darkness amongst *such* as Christ will not *know*, or *own* to be his, amongst the *Hypocrites*, *Pagans*, or Unbelievers.

Here can be no *Medium*, you must either be the *true genuine Shepherds* of *Christ*, *sent*, and *authorized* in the ordinary and *regular* way by Him; or, you must be *Thieves*, *Robbers*, and *Wolves* in *Sheeps-cloathing*, *false Prophets*, *false Teachers*, *Usurpers*, *Invaders* of the Sacred *Ministerial Office*; here's no mincing of the matter, if your Party be not the *Spouse* of Christ, then they are an *Adultereß*; if you be not the *Pastors* of *Christ's Flock*, then you must be *Wolves*, and all the pretended *Ministerial* Acts *you do*, instead of *feeding*, *nourishing*, and *edifying*, *tend* only to *impoysoning*, *starving*, *ruine*, *destruction*.

This, in effect, is the *Reverse* of your own *Sentiments*, and the Sentence you pass on others differing from you, and a *condemning you* out *of your own mouths*, unless you can make good what is *demanded* of *you*, and what every *individual Person* ought to *enquire* and be satisfied in, before they *go* over to your *Party*, had they but *due* Apprehensions of what they *go* about, before *they* become *yours*.

But as to our Argument about the *One Church*, and one of its *essential constituent Parts*, the *Priest-hood*, to consider a little farther the Sacredness of *both*. The *Church* is but *One*, *One Body*, *One*, because *God*

is but *One*, *Christ One*, the *Spirit One*, *One Hope*, *One Faith*, therefore *Baptism* but *One* also. I may add, *One Gospel*, *One Eucharist*, *One Oblation*, *One Evangelical Ministry*, and all these *Ones* in the *One* Church *only*, and not without this One Church, or *out* of Her: *None*, nothing of all this any where else, or *out* of the *ordinary* way of *Salvation*, as certainly known by us.

These are all acknowledg'd to be *grand* and assured *Truths*, that ought in no wise to be *contested* by any one who is a *Christian*, a *true Member* of the One *Catholick Church* of *Christ*.

One Church in respect of Time, because 'tis the same Church which hath continued to this very hour, from *Adam*, and righteous *Abel*, till *Noah*; from *Noah*, to *Abraham*; from *Abraham*, to *Moses*; from *Moses*, till *Christ*; from Jesus Christ, thro' all the *Ages* since to us now. *One* as to *Place*; for, 'tis the same *Church* which hath extended it self from *East* to *West*, even to the remotest known Corners of the Earth. *One*, wherever She is, likewise as to the *Faith*, *Sacraments*, *Ministry*, and in all *Essential* Respects. *One*, because *One Society* or *Body*, or *Incorporation*, consisting of *Ministers* and *People* united under *One* Head *Christ Jesus*. *One*, because *Indivisible*, all particular Churches being but *Branches* of this *One*; or, all Particulars making, constituting of this One *Universal* Body; because, a *peculiar People*, a *chosen Elect*, gather'd out of all Nations and Kindreds on the Earth, *call'd out of the World* which hateth Christ, Christ's grand Enemy, the *World* for whom he *prayeth* not, *John* 17. 9. *I pray for them, I pray not for the World*, v. 6, 7. Those whom the World hateth, because they are not of the World, v. 14. A *chosen Generation*, a *royal Priesthood*, an holy Nation, a peculiar People, that ye should shew forth the Praises of him who hath called you out of Darkness (*i. e.* out of the World) into His marvellous Light,

Light, which in time past were not a People of God, which had not obtained Mercy, but now have obtain'd Mercy. 'Tis to this *One, chosen, holy, separate* People, His *peculiar Treasure*, Exod. 19. 5. that all the *gracious Promises* of God are *confin'd* to *now*, as formerly they were to the *Jews* in *contradistinction* to *all the World* besides; see *Deut.* 7. & ch. 10. *Exod.* 5. A People *chosen, called, separated*, and *ordained* to *serve* God, to *praise* Him, *bless* Him, and *pray* unto Him all the days of their Lives, and to *glorifie* Him by a sincere *Observance* of his *Laws*, and an entire *Obedience* unto His *Precepts*, by a *holy Zeal* for his *Honour*, and a *firm Trust* and *Confidence* in His *Goodness*, and *Mercy*, and *Providence*; by thus doing, God had oblig'd himself to *keep Covenant* with them, and to be *ever gracious* unto them.

Again, the Church is *One*, because, the *way* to Heaven, and *that* is *One*, the *narrow Way*, the *strait Gate*; the *living way*, or the *way to Life*, this is but *One*; the other, or all other ways, are the *ways* of *Death*, or unto Destruction: There is but *one way*, and that is Christ; I am *the Way, and the Truth, and the Life.* The *broad way* is the way of Darkness, *Error*, and *Death*, and *Ruine* both of Body and Soul. This one way to *Salvation*, and *Glory*, and *Happiness*, is in this One Church, dispersed over the Face of the whole *Earth*, according to all the *ancient Prophecies*, *professing* every where *one* and the same *Faith*, *one* and the same Father, Son, and Holy Ghost, practising the same Precepts, and expecting one and the same coming of Christ again, and *one* and the same *Salvation* of *Body* and *Soul.*

Lastly, *One* in opposition to that † *unum Corpus perditorum*, *one Body* of *Reprobates* and *Castaways*, that *one Body* of *wicked, incorrigible*, profligate Sinners, of whom the *Devil* is the *Head*, or the *Body of Antichrist*, viz. of *Schismaticks*, *Hereticks*, the proper Limbs of that *horrid*

† *Agobard.*

horrid Body; and what *Body* can you range them with, but that of *Antichrist*, or of *Reprobates*; especially if we understand *Reprobate* in reference to the *Faith* or Christian Doctrine; and thus *Satan* is the *Head invisible* in particular of *all* those *Miscreants* who form themselves into *Bodies*, or *Societies*, or *Communions*, under *various* Denominations by his *Instigation* or *Impulse*, taking most frequently, the Name of their *Sect*, *Schism*, and *Heresie*, from their *visible Head*, *Author*, *Founder*, *Antichrist*, each Sect having an *Antichrist* at the head of it, being an *Opposer* of, or *Rebel* against *Christ* (by setting up Himself against Christ) as might be *litterally*, and most *categorically* proved against every *Sect* in the *World* that professes *Christianity*, (for there are *many Antichrists*) and all of *Envy*, *Malice* and *Hatred* to His *Church*.

Now, to *claim* at the *rate* you do, if you be in the *right*, as it is the *highest* and *noblest Privilege* and *Happiness* on this side Heaven; so on the contrary, if indeed you be in the *wrong*, the grandest *Presumption*, *Infatuation*, and an Instance of the most prodigious degree of *spiritual Blindness*, and *Obduration*, that it's possible for a Party of Men to lie under, and the saddest *aboding* of future Punishments, and Master-piece of *Satanical Delusion*, and certain *sign* of *spiritual Desertion*: This is to be without God, to be out of his Protection and Care, the *Influences* of his *Holy Spirit*, to be delivered up to the *Imaginations* and *Delusions* of your own Hearts, the *Suggestions* and *Impulses* of the *Enemy* of your *Souls*, and all that's *Good*, and *Holy*, and *True*, who never compasseth his *wicked* and *destructive Ends* more *effectually*, than under the *Mask* and Pretence of *Purity*, *Holiness*, *Religion*. To be *out* of the *Church*, is *to be out of God's Protection*, to be *depriv'd of the Means of Grace and Salvation*, to be *separated from the Love of Christ*, to be *excluded* from the *Participation* of his *Merits*, and the *Guidance* of the Holy Spirit of God, to be without

Hope,

Hope, to be *ranked* among *Infidels* and *Unbelievers*, (and the worst sort of them too, who wilfully shut their Eyes against the Offers of Spiritual Light) to be *exposed* to the *Wiles* and *Snares*, and *Insinuations* of the *wicked One*, and to be led *Captive by him at his Will* into *Destruction* of *Body* and *Soul*.

What then must become of all the *different Communions* and *Schisms* of *those* who call themselves *Christians*, who *every* one of them have *hewen* out *several* and *distinct ways* to themselves, in opposition to the *one way* of Salvation, the *one Church* of *Christ*, who are so *contradistinguish'd* one from the other, that by their *separate Principles* they plainly *condemn* each other, and never seemingly *unite*, but upon meer *Worldly* and *Carnal Principles* of *Policy* and *Human Wisdom* against the *Truth*? Where there are so many *Divisions*, and *Subdivisions*, it's impossible *all should be in the right*, *all* should be in the same *one way*. Is *Christ divided*? 1 *Cor.* 1. 13. And are not these *Divisions*, this *multiplying of Parties*, and *pretended Churches*, the *Effects* of *Carnal-mindedness*, *Works* of the *Flesh*? For ye *are yet Carnal*, [pretend what ye will,] for *whereas* there is among you, *Envying*, *Strife*, and *Divisions*, are ye not *carnal*, and walk as Men [after your own Lusts and Imaginations, and Humors?] *For while one saith*, *I am* of *Paul*, and *another*, *I am of Apollos*, *are ye not carnal*? *Yes*, *you are carnal*. From whence proceed all these *separate Bodies* of those who call themselves *Christians*, but from the Spirit of the World, 1 *Cor.* 11. 12. the *Spirit of Division*, opposite to the *Spirit* of God, the *Spirit* of Unity, the *one Spirit*, *Eph.* 4. 4. in which the Union of the Body of Christ, that *one Body* the Church *consisteth*, *as being acted by one* and the *same Spirit communicated unto Her by Christ*, *the one Head of this one Body*, *by which all the Members are made one Body*. Hence we find, *Strife*, *Seditions*, Heresies reckon'd by the *Apostle*, Gal. 5. 20. amongst the *Works of the Flesh*, and *opposed* to the

Fruits

Fruits of the *Spirit*, Love [Charity] Peace [*or* Unity] *ver.* 22. Where then this *Union* is wanting, there cannot be the *Spirit* of *Christ*, but the *Spirit* of *Antichrist*, the *Spirit* of *Error*, the *Spirit* of *Discord*, *Envy*, *Malice*, *Division*, *Pride*, *Ambition*, *Self-love*, *Self-interest*, *Hatred*, *Revenge*, &c. The *Spirit* of *Slumber*, *carnal Security*, and *Insensibility*, the *Spirit* of *Vain-glory*, *Boasting*, *Self-conceitedness*, *Scornfulness*, and *Contempt* of others, the *Spirit* of *Obduration*, *Obstinacy*, *Jealousie*, and *all* this, even upon the *brink*, and in the *midst* of the most horrid and *imminent Dangers*. For, since there's but one *One Church* of Christ, *One Communion*, *all* other *ways*, all Sects, Parties, Divisions, and Communions, must be false, the wrong way, let them be never so numerous, and various, they must *all*, excepting this *one*, be the *broad way*, the *way* of Darkness, *Delusion* and *Perdition*: There can be but *one Body* of Men, who can possibly, by all that hath been *reveal'd* unto us, have any *Right*, any *Claim* in Christ and his *Merits* for *Salvation*; and no *Salvation out* of the *Church*, out of Christ. 'Tis by the *Churches Pangs*, *Labour*, or *bringing forth* that we are *born*; "We are *nourished* by Her "*Breasts*, we are animated, quickned, enlivened "by Her Spirit. The Spouse of Christ cannot be "*adulterated*, She knows but one House, She pre- "serves the *Sanctity* [or Purity] of *one Bed*, with an "undefiled Chastity, and Constancy. It's She that "*keeps* us for God; 'tis She that [marks them out] "and consigns to a Kingdom whom She hath gene- "rated. Whoever forsakes the Church, and joins "himself to an Adultereſs, [a Sect, a Party] is se- "parated and excluded from the *Promises* made to "the *Church*, neither shall he ever arrive at the Re- "wards of Christ [Eternal Glory] who relinquishes "the *Church*. He is an Alien, Profane [an Infidel, "an Heathen] and an Enemy. He cannot have "God for his Father [be a Child of God, a Mem-

"ber

" ber of Christ, and an Heir of Salvation] who " hath not the Church for his Mother [*i. e.* who is not *baptiz'd*, *inroll'd*, and *mark'd* for a Christian, and *listed* to fight under the *Banner* of Christ, the *Victorious* and *Triumphant Captain* of our *Salvation*, in the *One* Church of Christ.] " If any one could escape [the Deluge] " who was *out* of *Noah's* Ark, then he " who is *out* of the Chruch, may escape the ever- " lasting Burnings. Our Lord forewarns us, and " saith, He that is not with me, is against me; and " he that gathereth not with me, scattereth abroad, " *Mat.* 12. 30. Who breaks the Peace of Christ and " Concord, acts against Christ, who gathers any " where except in the Church, scattereth the " Church of Christ [or divides it:] Who is so " wicked and treacherous, who is so transported " with the Rage of Discord and Dissention, to be- " lieve it possible, or to dare to *divide* the *Unity* of " God; The Lord's Garment; The Church of " Christ? He cautioneth, and teacheth in his Gos- " pel, saying, And there shall be one Flock, and " one Shepherd: And can any one think or ima- " gine there can be *many Pastors*, and *more* Flocks in " one and the same place? These are they who set " themselves for Pastors among a parcel of Hair- " brain'd, giddy Straglers got together, without " any divine Appointment, and regular Call there- " unto, without the Law of Ordination, calling " themselves Ministers, no one impowring them, " or authorizing them: Against such, the Lord " cries out in the Prophet *Jer.* 23. 16. Thus saith " the Lord of Hosts, Hearken not to the Words of " Prophets that prophecy unto you, they make " you vain, they speak a Vision of their own heart, " and not out of the mouth of the Lord.

Cyprian. de Unit. Eccl. ca. 5.

Observe, I pray you, hence the *dismal Hazard all* those *deluded People* run, who *forsake* the *Unity* of the

the *Church* (let them be of what *Party* or *Denomination* so ever) from the foregoing *Principles*, which are either *own'd* by you in *direct positive Terms*, or by *necessary Consequence* and *Implication*: For, if they be not in *Communion* with the *One Church* of *Christ*, they can bear no Relation unto, or have any Interest in *Him*; because, *all Grace*, *all the Means* of *Salvation*, are to be had *only* in the *One Church*; nay, there can be no *Christians*, that is, *Members* of Christ *out* of this *One Church*; consequently, *no Right to Salvation*, because God made that *Covenant* by which *all* that are *saved* must be *saved*, with this *One Church*, *exclusive* of *all Mankind* that are *without*, or *out* of it, there being no *Revelation* to the contrary; And to leave the *ordinary* for the *extraordinary Means*, besides the *Uncertainty* and *Hazard*, as *leaving* a *Certainty*, for a meer *Uncertainty*; besides, the Contempt of God's own *Ordinance* and *Appointment*, the *Rebellion*, and *Dishonor*, and downright *Affront* unto so *Sacred*, so *Great* a *Majesty*, is not only the most *irrational*, but the most *audacious* and *contumacious* Act in the whole World. I said, whoever are *out* of the *one* Church, cannot be a *Christian*; because, to *be* a *Christian*, is to be in *actual Covenant* with God, but he who *separates* from the *one Church*, cannot be in *Covenant* with God; because, by so *separating* himself from, he *cannot be*, nay, *ceases* to *be* a *Member* of the *one Church*, and *God* hath not *obliged* himself to *keep Covenant with those* who have *forsaken his Church*, because *all* his Promises are made only to the *one Church*, so that those who have *forsaken* his *Church*, have *ipso facto*, cut themselves off from *claiming* any farther *Right* in his *Promises*, by *ceasing* to be *Christians*, and consequently to bear any Relation to *God* and *Christ*; for if they *cease* to be *his People*, He *ceases* to be *their God*; if they *cease* to be *his Children*, He *ceases* to be their *Abba* Father; if they *cease* to be *Members* of the *one Church*, Christ *ceases* to be their *Head*, and to actuate

actuate them with *his Spirit*; if they *cease* to *communicate* with *his Church*, they must *die* and *wither*, because not *enlivened* and *quickned* by *his Spirit*, which is always *present with his Church*, to *communicate Life* into *all* its *Parts* and *Members*, and consequently they cease to be *Christians*, let them *profess* and *pretend* to be *believe* what they will. 'For † such 'an one professeth himself to be a 'Christian, just after the same rate as 'the *Devil* pretends himself to be *Christ*, 'as our Lord forewarned us, saying, *Mark* 13. 6. '*For many shall come in my Name, saying, I am Christ, and deceive many.* As he is not *Christ*, tho' he de-'ceives in his Name; so he seemeth not to be a 'Christian, who remaineth not in the *Truth* of his 'Gospel and his Faith. For even to *Prophecy*, and 'work *Miracles* here below, is an *extraordinary* and '*wonderful* thing; yet, whoever is found to *do all* '*this*, shall never get Heaven, unless he walketh in 'the *narrow* way of Righteousness. Our Lord fore-'warneth us, and saith, Many will say unto me in 'that Day, *Lord, Lord, have we not prophecied in thy* '*Name; and in thy Name cast out Devils; and in thy* '*Name have done wonderful works?* And *then I will* '*profess unto them*, I never *knew you, depart from me* '*ye that work Iniquity*, Mat. 7. 22. 23. No! There's 'need of Righteousness to procure the Favour and 'Acceptance of God the just Judge; We must o-'bey His Precepts, if ever we expect to be re-'warded by Him. When our Lord had in the 'Gospel, directed the *Course* of our Faith and Hope 'in a very compendious manner, *(The Lord thy God* '*is one Lord, Thou shalt love the Lord thy God with all* '*thy Heart, and with all thy Soul, and with all thy* '*Mind, and with all thy Strength; This is the first* '*Commandment, and the second is like namely this,* '*Thou shalt love thy Neighbour as thy self; On these two Commandments, hang all the Law and the Prophets,*

† *Cyprian. de Unit. Eccl. cap. 5.*

Mat.

' 22. 37, 38, 39, 40.) By this Instruction, he taught ' and inculcated both *Unity* and *Love* [or *Charity*.] ' He included all the *Prophets* and *Law* in two Pre- ' cepts. But what *Unity* doth he keep, what *Love* ' [or Charity] doth he observe or think on, who in- ' toxicated with *Rage* and *Fury*, *divides* the *Church*, ' *destroys* the *Faith*, *disturbs* the *Peace*, and *Prophanes* ' the *Sacrament*?

This, I confess, is a *sad Consequence*, but yet it must be *true* and *unavoidable*, as far as we are able to see into this matter: To be *separated* from the *One Church*, is to be *no Christian*, as hath been hitherto *proved*; and *Profession*, if possibly, of the *true Faith* it self, will not salve the *matter*, as I think our Saviour hath *determin'd* it, *Mat.* 7. 21, 22. I shall only add this by the way, That if those *Parties* who are *actually separated* from the *Church*, and *set up Church* against *Church*, form *new Churches* of their own, do not believe that *there's One*, and but *One Catholick Church*, and the *Communion of Saints* then so far as *meer Orthodoxy*, *as to the Faith denominates a Christian*; *They are not Christians*, *becaufe they cannot be said to believe* these *Articles* of the *Christian Faith*, because they *oppose* them, and because they *set up Churches* and *Communions* of their own, in opposition to the *Catholick Church* of *Christ*, and without any *Correspondence* with, or *Dependance* on, or *Notice* of it.

' If it be said, they own the same Law, (*i. e.* the ' New Law or Gospel) profess the same Creed, ac- ' knowledg the same God the Father, the same Christ ' the Son, and the same Holy Ghost, use the same ' Interrogations in Baptism: Let him who objects ' thus, understand in the first place, they do not ' use the same Creed in strictness, nor the same In- ' terrogations with us; for when they say, Dost ' thou believe the Forgiveness of Sins, and Life e- ' everlasting, by the Holy Church, they *lie* in this ' Interrogation, *when they have not the Church* [are

' not

not Members of this Church themselves, and can't admit into, or make Members of this Church, because, not belonging unto, or bearing any Relation to this Church, or having any Authority from Her as Ministers or Pastors;] ' And then, by their ' own words they confess, that Forgiveness of Sins ' *cannot* be given but by the Holy ' Church; which *they having not*, they ' shew that Sins cannot be *remitted a-* ' *mongst them*;] And hence their *Baptism* is *null, invalid, inefficacious*; in short, no *Baptism, Christian Baptism* at all.

Cyprian. cap. 69. ad Magn, Edit. Oxon.

Having hitherto asserted the *Unity*, or *Oneness* of the Church, I think I may reassume the *Unity* of the *Evangelical Ministry*; If there be but *one Church*, there can be but *one Ministry*, and this *Ministry* no where but in the *Church*, and *successive* to that of the *Apostles*, *deriving* its *Authority* from *their Commission*, and so from *Christ* the *Head* of the *Church*, *proceeding*, or *having* its *Authority* from *His Authority*, which He had from the *Father:* As His own *Authority*, as High-Priest, extends no farther than the *Church*, and is solely limited to the *Church*, so it cannot be exerted *out* of the *Church*; if then the Evangelical Ministry be a Branch of the Priestly Authority of Christ himself, it will necessarily follow, as its Object about which it's conversant with respect to Men, is the Soul, the Principal and the most Noble constituent part of Man; so the *Dignity* and *Office* of this *Priest-hood*, is paramount to *all other Authorities exercis'd* by *Men* in *this World*; consequently, in its own Nature *subject* to *none*, and *immediately derivable from none but God himself*, and as it is in its own *Origin*, *Nature* and *Design*, *ordain'd* by God for the *noblest Ends* and *Purposes*, and the *procuring*, or *instrumental Cause* of the greatest *Good* unto Mankind, and as *those* who are *called* by God, and *appointed* to this *Holy Office*, are *peculiarly separated* from the *rest* of *Mankind*, and

ordained for men in things pertaining to God, of an Heavenly Nature, superiour unto, and more excellent than any thing of what kind soever. Next, and under God, I say, as that of the *Evangelical Ministry*, is the *highest* and most *sacred Office* of all that are exercis'd by *created Beings* upon *Earth*, nay, in Heaven it self, so the *Invasion* of it is an Act of the greatest, most *Luciferian Pride* and *Ambition*, as well as *Sacrilege* and *Prophanation*, that can be *presumed* by Mortal Man. The *Dignity* of it is such, as neither *Cherubin*, nor *Seraphin*, *Dominions*, nor *Powers*, none of the *Heavenly Hierarchy* it self could ever pretend unto: The *Acts* of it such, as even Angels themselves never essay'd to perform; of such *Authority* as *transcends* theirs: For as Jesus Christ our *High-Priest took not on him the Nature of Angels, but the Seed of Abraham*, Heb. 2. 16. for the Redemption of Mankind, so unto *Men*, and not unto *Angels*, He committed the *Consecration* of the Body and Blood of Christ, the *Power* of the *Keys*, of *remitting* and *retaining* of Sins, *For all the Angels are ministring Spirits sent forth for to minister for them who shall be Heirs of Salvation.* What a Dignity is this which God hath confer'd upon Men? How *Great* the *Prerogative* of this *Order* of Men in the *Church* of *Christ*? God hath exalted them not only above *Kings* and *Emperors*, but even above all the *Host* of Heaven; How then dare Men not *called*, not *sent*; nay, which is much worse, by no manner of *Solemnity*, or by *any outward Act* of *Man*, so much as *seemingly invested* with this *Authority*, not so much as invited to it, or *requested* even by the *Mob*, endued with no manner of *Qualifications* for such an Undertaking, or *any tolerable Sense* even for *any thing* else, unacquainted with the *common Principles* of *Christianity*, less, too frequently, or often as little as the meanest of their *deluded Auditors*; take upon them so *Sacred*, so *Divine*, so *high* and *elevated* a *Calling* and *Station*? To pretend to

represent

represent God and *Christ*, to *act* in Christ's Name and stead, to *admit* into, and to *exclude* from the Kingdom of *Heaven*, to *Bless* in God's Name, to take upon them to *be Kings and Priests* unto God, *Revel.* 10. 20. To be *Angels* of the *Churches*, Rev. 2. & 3. *Stewards of the Mystery* of God, 1 Cor. 4. 1. *Co-workers with Christ*, 2 Cor. 6. 1. How dare they take the *Charge of Souls* upon them, to be *Responsible* for them, to challenge their *Submission* and *Obedience*? Heb. 13. 17. and *Reverence* and *Esteem*, 1 Thess. 5. 13. *Phil.* 11. 29. How dare they *charge* those who disesteem them as *affronting* God himself? 1 *Thess.* 4. 2, 8. *Luke* 10. 16.

Under the *Evangelical Dispensation*, we read *of an Altar*, Isa. 60. 7. *Of Sacrifices*, Isa. 56. 7. *A Sanctuary*, Isa. 60. 13. Ezek. 37. 26. *Of a Tabernacle*, Ezek. 37. 27. *Of Burnt Offerings, and Meat Offerings*, Jer. 33. 18. Of a Temple more Glorious than the first.

We read likewise of a *Holy People*, and the *Redeemed* of the Lord, *Isa.* 62. 12. and it's said of them, *Thy People also shall be all Righteous*, Isa. 60. 21. which answers that of *Deut.* 7. 67. *For thou art a Holy People unto the Lord thy God; the Lord thy God hath chosen thee to be a special People unto himself above all People*, &c. Not upon the account of their inherent Holiness, for this cannot be suppos'd of every individual by any means, but of the whole Body of the *People*, including even the most *stubborn* and *stiff-neck'd*; nay, the *vilest* and most *profligate* among them, because the *Seed* of *Abraham*, because in *Covenant* with God, and *separated* from the rest of *Mankind*.

Again, we read of a *Priest-hood* under this Dispensation. *But ye shall be named the Priests of the Lord, Men shall call you the Ministers of our God*, Isa. 61. 6. And then again it is said, *Neither shall the Priests*, the *Levites, want a Man before Men* to *offer Burnt Offerings*, and to kindle *Meat Offerings*, and to *do Sacrifice* continually, *Jer.* 33. 18. See also, *Isa.* 66. 20, 21.

From all these Passages we may observe that the *Jewish* and *Christian*, are *but two different States* of the *same Church*; that the *Christian* is only the *Jewish extended* or *enlarged*; that as the *Jews* were God's *Peculiar People* under the *Mosaical Oeconomy*, so *Christians* are the *Peculiar*, *Chosen* and *Elect* now: That as the *Church* was but *one* then, so there is but *one Church* now; as but *one Altar*, *one Priesthood* then, so now; as there are *Sacrifices* and *Oblations* then, and to be *offer'd* up unto God by the *Priests* only, set *apart*, *separated*, and *consecrated* most solemnly to that Office then, so it is *now*; And that the *Jewish Church*, with all its essential Privileges, was only a *Shadow* or *Type* of what *was to come* under the *Gospel-Dispensation*, and was thereby to be improved, perfected, and to receive its utmost Completion, as the more Noble, more Excellent, because more Spiritual Dispensation: So that whatever was *Holy*, Sacred, Appropriated, limited under the *Legal Covenant*, is much more *sacred* and inviolable now.

The *Inference* that I shall make at present from the *Premisses*, is this; If the *Priesthood* was so sacred *then*, that it was *Death* for any one to *invade* it, Numb. 18. 7. *I have given your Priests Office unto you as a Service of Gift, and the* **Stranger** *that cometh nigh shall be* **put to Death**. And again, *neither must the Children of Israel henceforth come nigh the Tabernacle of the Congregation, least they bear Sin, and* **die**, v. 22. Nay, that it was Death even for some of the Tribe of *Levi* it self to come nigh the Vessels of the Sanctuary and the Altar, *ver.* 3. How much more liable are *these* who *now dare* to *intermeddle* with things appertaining to the *Sacerdotal Office*, under a *nobler*, a *more sacred* and *excellent* Dispensation, being **unsent, uncall'd, uncommissionated**? If it was *Capital* then, unquestionably it's **damnable** *now*; if *liable* to *Temporal Death then*, to *Eternal now*. The *more sacred* the Office, the **more sacrilegious, Impious** and **Prophane** its *Violation* and Invasion. What

What an *impious* and *horrid Act* then it is for any of the *People* of their own Heads and *private Impulse*, to take upon them to be *Priests* and *Ministers* of *Christ*, and to set themselves over the *Lord's People*, his *Holy* and *Elect*, as if *they* were *holier* than they, and to *assume Authority* over them? May not that be most justly said to them, which *Corah* and his *Complices* most unjustly and *irreverently* said unto *Moses* and *Aaron*, *Ye take too much upon you, seeing all the Congregation are Holy every one of them, and the Lord is among them, wherefore then lift you up your selves above the Congregation of the Lord? Numb.* xvi. 3. Let such *read, observe* and *consider* well of the *dreadful Punishment* of the Rebellion and *Usurpation* of the Priesthood, from *v.* 31. to *v.* 36. and fear a more dreadful Punishment will overtake them at least in another World: If the Punishment were so great under the *Law*, what may they not dread to expect under the *Gospel*, according to that of St. *Clement* a Disciple of the Apostles upon the same Occasion; 'Take heed 'my Brethren, least by how much our Acquain-'tance with the Sacred Mysteries is advanc'd, to so 'much the greater Dangers we are subject.

Let them likewise consider and lay to heart the Fate of *Uzzah*, for only putting out his hand to stay the *Ark*, as he thought a falling, provok'd the Anger of the Lord to smite him to death upon the Spot, 2 *Sam.* vi. 6, 7. And of King *Uzziah*, of whom it is said, *but when he was strong, his heart was lifted up to his Destruction, for he transgressed against the Lord his God, and went into the Temple of the Lord, to burn Incense upon the Altar of Incense: And Azariah the Priest went in after him*, &c. *and with him fourscore Valiant Priests, — and they withstood Uzziah, and said unto him, It appertaineth not unto thee, Uzziah, to burn Incense unto the Lord, but to the Priests the Sons of Aaron that are Consecrated to burn Incense; Go out of the Sanctuary, for thou hast trespassed, neither shall it be for thine*

Honour from the Lord God —— *and while he was wrath with the Priests, the Leprosy even rose in his Forehead* —— *and they thrust him out from thence* —— *and was a Leper unto the day of his Death, and dwelt in a seperate House being a Leper, for he was cut off from the House of the Lord,* &c. 2 Chron. xxvi. 16. ad v. 22.

Thus you see how severely God Almighty punish'd *Sacrilege* and *Invasion* of the *Priestly Office* under the *Law*, an *imperfect* and *meaner Dispensation*, how jealous he was of the *Honour* of his *Priests*, as *Persons* being a *nearer Relation* to him than *any* other; and can you think it a lesser Crime under a more *compleat*, more *Divine* and *Spiritual*, and a more *permanent Dispensation?* None can imagine this, without being even *Infidels*, if not worse. Since even *none* can *assume* this *Honour unto himself* under the *Gospel*, but he that is *called, no not Christ, for he did not Glorifie himself to be made an High-Priest, but he that said unto him, Thou art my Son,* &c. *even God himself, Heb.* v. 4, 5. Otherwise he could not have been one, the *Priesthood* being by *God* himself *appropriated* and *confin'd* to the *Tribe* of *Levi*, of which Our Saviour was not, *according to the Flesh, Heb.* vii. 14. *Heb.* viii. 4. No, God himself *constituted* him an *High-Priest*, of a *Nobler Order*, a Priest for ever [whereas the *Levitical* was but for a time] *after the Order of Melchisedec*, Heb. vii. 17. *and was made so not after the Law of a Carnal Commandment, but after the Power of an Endless Life*, v. 16. *and thereby the Surety of a better Testament*, v. 22. *a Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitch'd, and not Man*, Heb. viii. 2. *and therefore now hath he obtain'd a more excellent Ministry, by how much he is the Mediator of a better Testament*, [than that of *Moses* under the Law,] *establish'd upon better Promises*, v. 6. *for the Law made nothing perfect, but the bringing in of a better Hope did*, Heb. viii. v. 19. *for if that first Covenant had been faultless, then should no Place have been sought for the second;*

Heb.

Heb. viii. v. 7. If then this *last Dispensation* is *more excellent* than all the *former Dispensations*, the *Ministry* more *Noble*; if it be *Seal'd* with an *Oath* to *continue for ever*, then it follows it's more *sacred*, *inviolable*, and *immutable* than the *other*; especially since as hath been said already, *Christ* himself hath *promised* to be *present* with it, to *preserve* it, *uphold* and *ratifie* it, in a *constant Succession*, to *secure* it from all *Invasion* or *Usurpation uninterruptedly*, *even to the End of the World.*

Thus you see, here's no *Essential Alterations* as to the *One Church* under the last or *Gospel-Dispensation*, tho' a vast Improvement for the better, by a *Real Completion* of what was but *shadowed* out under the former: The *one Altar*, and *one Priesthood*; continued after that Grand Privilege of being God's *Peculiar People* [or the *Segullah*] was Translated from the *Jews*, for *their Unbelief* to the *Gentiles*. So that it's the greatest Contradiction in the World, nay impossible to believe that *ev'ry* of the *distinct* and *innumerable Sects* should be the *Segullah*, the *Chosen* and *Elect Nation*, the *Royal Priesthood*, the *People of God*: Consider but *Sect* in the common Notion of the Word or *Party*, as such who set up *Altar* against *Altar*, or *dividing* themselves from the *One Church*, the *Segullah*, and can they *all* be *Segullah's*, and can any thing be a louder Contradiction, and yet *all these Sects* are *divided*, *separated* from, and *oppose* themselves unto, and set themselves up for the *Segullah*, yet belong not in the least to the *Segullah*, no more than the *Samaritans* did, and yet the *Samaritans* had as bold Pretences against the *Jews*, and to as little purpose, as the *Sects* can frame unto themselves in *opposition* to the *Church*, and were *condemn'd* for *Schismaticks*, by his Sentence who could not err, even by *Christ* himself. *Confidence* and *Godly Talk* will not do the Business here, nor *pious Pretences*, nor *seeming Austerities*, and *demure Countenances*, nor *feign'd Sighs* and

Groans, nor *affected Modesty* or *Temperance*, or *Retiredness* from the *noise* and *bustle* of the *World*, or a *dissembled Contempt* of the *Pleasures* and *Vanities* of it, nor *fleecing* and *avoiding* its *trivial Conversations*, nor *frequent* and *loud Prayers*, for it will *follow necessarily*, that if *Salvation* itself cannot be had *out* of the *Communion* of the *Church*, neither can the *Gifts* nor *Graces* of God's *Holy Spirit*, the *essential Ingredients* of all *Christian Virtues*; where God's *Holy Spirit* is not, there can be no *true Virtue* being an effect of *Grace*, of the *Holy Spirit*, and if there be no *Salvation*, there can be no *Grace*, no *means* of Salvation, *i. e. out* of the *Church* of God: Let such make what *Pretences* to *Grace* and Holiness and *Christian Virtues* they please, the *Pharisees* did as much, and yet Our Saviour calls them *Hypocrites*, and *whited Sepulchres*, *fair* and *beautiful* to outward *Appearance*, but *rotten at the Core*; *Wicked* in their *Hearts*, *Dissemblers* with *God* and *Men*. And all this unavoidably, it can't be otherwise, because by their *separation* from the *One Church*, they render themselves *destitute* of the *Means* of Grace; being out of God's Covenant, have neither *Ministers* nor *Sacraments*, the *Channels* thro' which God according to his own *Institution conveys* his *Grace*, the *Blessed Effects* of his Holy Spirit. Ev'ry Virtue hath its *Counterfeit*, there are *false* as well as *true* Virtues; there is nothing that is *Good* or *Holy* but hath its *Resemblance*, otherwise it were impossible for the *World* to be *led* into *Error* as it is. There's the *Church* of *Christ*, and the *Synagogue* of *Satan*, *Real* and *Counterfeit Religion*, *True Devotion* and *Bigotry*, a *True* and a *False Charity*, and so of all other *Graces*, &c. The *Spirit* of *God*, and the *Spirit* of the *World*, and under these *Disguises Satan transforms* himself into, and passeth for an *Angel* of *Light* amongst Men of *corrupt Minds* and *Principles*; nay, so craftily doth he manage himself in this Point, that if it were possible,

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he could ensnare and deceive the very Elect, that is, the truly Sanctified and Regenerate Christians.

Now those, who are the *Original* and *Principal Subjects* of these his most *deceitful* and *pernicious Transfigurations*, upon whom he most *immediately* Acts, are those *False Christs* our Saviour cautions us against, *Matth.* xxiv. 5. and 24. and *False Prophets*, v. 11. *coming in Sheeps Cloathing, but inwardly are Ravening Wolves, Matth.* vii. 15. and foretold likewise by the *Apostles. For I know this, that after my departing, shall* grievous Wolves *enter in amongst you, not sparing the Flock, Act.* xx. *v.* 30. see *v.* 31. so, 2. *Tim.* iii. 1, *&c. This know also, that in the last days perillous Times shall come; for Men shall be Lovers of their own selves, Covetous, Boasters, Proud,* &c. *having a Form of Godliness, v.* 5. Of this sort are they which creep into Houses, *v.* 6. *False Prophets, False Teachers,* 2 *Pet.* ii. 1. *Such as thro' Covetousness shall with feign'd Words make Merchandize, v.* 3. [of their Proselytes] under Pretences of Godliness, pursue only their Secular and Worldly Interest: of mean and beggarly Circumstances to raise themselves to be Men of Wealth and Fortunes, *and to sporting themselves* [hugging and making themselves merry] *with their own Deceivings* [seeing how successfully their Plot and Juggling takes with the Ignorant and Deluded People] *while they feast with* [them, like Cheats and *Mountebanks wheedle* and *cajole* the People to feast and make much of them, and to fill their Purses] *These are Spots* [Scandals and Reproaches and Abominations] *in your Feasts of Charity, when they feast with you, feeding without fear* [gluttonizing and pampering themselves without either Reverence to the Pious Ends of those *Feasts*, or regard to *Temperance* or *Decency*, without regard unto *God, Religion*, or Good manners,] *v.* 13. whilst *creeping* in privately that the World may not take notice of them, they indulge themselves in all manner of Licentiousness, Impudently and Arrogantly,

gantly, censuring and condemning all that are not of their own Party, *Jude* 12. Railing against and Reviling, and *speaking Evil of Dignities, despising Government* [*i. e.* of those whom Christ hath constituted Governours, Pastors, and Ministers of his Church, 2 *Pet.* ii. 11. *Despise Dominion, and speak Evil of Dignities, Jud.* viii. *Ignorant, Illiterate, Uneducated*, yet taking too much upon them, setting up for Oracles and *Infallible Dictators, speaking great swelling Words* [pretending to the Spirit, extraordinary Gifts,] 2 *Pet.* ii. 18. *speaking Evil of* [in an *insolent, haughty, contemptuous manner; traducing, scorning, trampling* upon] *things that they understand not, v.* 12. or as St. *Jude* expresseth it, *speak Evil of those things they know not, v.* 10. [things above their Capacity, out of their reach, that they have no Notion of: Making those things the Subject of their *Debates, Differences*, and *Discriminations* from *all* other *Professions* of Christianity, that they are utterly ignorant of, and unacquainted with many times as much as *Pagans*, with whom our Lord reckons them, and compares them unto, as *not being Christians*, or belonging to him in any the least Degree.

Now these *False Christs, False Prophets, False Teachers*, must of necessity be understood of those, who *set themselves* against *Christ* himself, and the *true Pastors* of the *Church*, which is but *One*, whose *Priesthood* but *One*, so that *all* else must be *False* and *Counterfeit, Adulterate*, so *all* but *One*, let them be never so *numerous*, their *Allegations* what they will, even by their *own Confessions*, must be in the *wrong*; have no *Interest* in *Christ*, *bear* no *Relation* to him, *receive* no *gracious Influences* from, or be under the *conduct* of *his Spirit*, their *Ministerial Acts* void, null, of no saving Effect, not being ratified by *him*. In short, the *Church* of *Hereticks* or *Schismaticks*, may be well compar'd to a *Desert*, or call'd Desolate in Allusion to that of our *Saviour* to the *Jews*, after the *Translation*

tion of the *Segullah*, from them to the *Gentiles*, which was in an eminent manner effected at the *Destruction* of *Jerusalem* and their *Temple*, *Behold your House is left Desolate, or become a Desert*, *Matth.* xxiii. 38. Not *desolate* or *deserted* by Men, for it may abound with *multitudes* of Wicked and Abominable Men, becaufe the *number* of fuch is always *greater* than of the *Good* and *Righteous*, but *deftitute* of holy Men, *deftitute* of *Piety*, *deftitute* of *Faith*, *Truth*, *Grace*, and of the *Holy Spirit* of God. For as that Man who is not of God, is not in *Covenant* with him, is faid to be *dead*, though he be alive: So every *Church*, tho' never fo *numerous* in its Members, that *is not* of Chrift's *planting*; tho' it lives, hath an *Exiftence* in the World, it *liveth not* unto God, but unto the *Devil*, if it be *deftitute* of all thofe good things we have mentioned, it's wholly *defert*, *folitarineß* and *emptineß*, becaufe it is not full of God, but of the *Devil*.

This Confequence *they* can never get rid of, if *they* will be determin'd by their *own Principles* (who affert *themfelves* only to be the *True Church*, excluding all others whatever, as fome of our *Sectaries* do:) Or, if they will allow a *Latitude*, even thereby they are Self-condemn'd again, if *violating* the *Unity* of the *Church*, if *Schifm* be a *Work* of the *Flefh*, a *damning Sin*: For *fetting* up diftinct *Communions* without a *caufe*, and making *unneceffary Divifions* and *Parties* by this Argument muft be *capital*, *deadly* and damnable with a Vengeance, can admit of no *excufe*, becaufe without any *juft Caufe*, *Call*, or *Provocation*. It muft proceed meerly from a *Spirit* of *Oppofition*, from a *Carnal*, a *Worldly*, nay a *Diabolical Spirit*, and therefore the *condemnation* of fuch is moft *juft* and *equitable*, becaufe even *chofen* by themfelves, *affected*: This muft be the *Sin* of *Corah* indeed, his *Gainfaying*, *Rebellion*, by oppofing the *Inftitution*, the *Dominions*, the

the *Dignities*, the *Priesthood Christ* himself hath *established* in his *Church*, for the *Salvation* of *Mankind*.

Here then are the *Characters* of *Seducers*, *False Teachers*, *lying* and *false Prophets* applicable to *all the Sects* and *Divisions* in the *whole Christian World*, that is, *those* who are *cut* off and *separated* from the *One Church* as not being *Christians*, but *characterized* by *Publicans* the *lewdest*, *filthiest*, and most *profligate* and *scum* and *scorn* of all *Mankind*, and so most *abominable* by *Heathens*, that is, *Unbelievers*, *Worshipers* of a *false God*, nay *Worshipers* of *Devils*, and by *Dogs*, likewise by our Blessed Saviour, *Matth.* vii. 6. *Matth.* v. 26. And by the Apostles, *Philip.* ii. 3. *Rev.* xxii. 15. wherein they are likewise associated, or put in the List with *Sorcerers*, *Whore-mongers*, *Murderers*, and *Idolaters*; as *Schism* is reckon'd a *Work of the Flesh* with *Adultery*, *Idolatry*, *Witchcraft* the most *heinous*, *odious* and *provoking* Sins, *Gal.* v. which is *equivalent* to that Expression of our *Saviour*, *those without*, *Mark.* iv. 2. *Matth.* viii. 12. *Luk.* xiii. 28. and 25. *Luk.* viii. 10. or the *World*, which is opposed to *those* who were given to *Christ* out of the *World*, *Joh.* xvii. 6. 8. 11. *chosen* out of the *World*, Chap. xv. *v.* 19. The *World that hated Christ and the Apostles*, v. 18. because the *World loveth none but who are of the World*, v. 19. The *World* of which it's said, the *Love* of the *World*, is Enmity with God, *Jam.* iv. 4. The *World* of which the Apostle saith, *Love not the World* —— *if any* Man love the World, the love of the Father is not in him, 1 *Joh.* ii. 15. and that because the whole *World* lieth in Wickedness, 1 *Joh.* v. 19. and therefore *whatsoever is born* of God, overcometh the World, *v.* 4.

After all this, *supposing* it never so *difficult* to *point* out the *True Church*, yet it's very easie to meet with a great many *Sects*, to whose *Teachers these Characters* suit most exactly; daily experience shews it to a tittle, and the easier to be *discover'd* by how much

these

these *Seperatists* pretend to the highest degree of *Sanctity*: As they have trod in *Cain's steps*, so are they *stigmatiz'd* with *Cain's* Mark, that they might be manifested and *distinguish'd* from the rest of *Mankind*, and as they have all along from the Apostles to this very day, *ran greedily* after the Error of *Balaam* for *Reward*, *railing* against, and *cursing* the *Church* of Christ for their *Gain* and Interest, to make their Advantages, and to *feather* their *Nests* of the Ruins thereof (witness all the *Histories* of every *particular Sect* when in Power, when opportunity hath offer'd it self for them to *unmask*, and shew themselves in their *native Colours*:) So *Covetousness*, and a *Worldly Spirit*, *never ceases* to *betray* them, and to expose them by turning their *insides* outward, to be viewed by all *Mankind*, *Jud.* v. 10. 2 *Pet.* 2. 15. except to their *blind Followers*, those *unstable*, *unsettled*, *unprincipled*, and *untutor'd* Souls, 2 Pet. 2. 14. *silly*, *ignorant*, *halfwitted Women led away with divers Lusts*, [*Lusts* of several kinds, *Slaves* to their *Lusts*, *led* meerly by their *Senses* like *brute irrational Creatures*, made up of nothing but *Lust* and *Carnality*, and *Sense*] *ever learning* [always running from *Sect* to *Sect*, from one new Whimsie to another, steady to nothing but their Inconstancy] and *ever ignorant* [knowing and improving not one jot the more, as wise at last as at the first, and at the first as at the last] never able to come to the Knowledge of the Truth, because never desiring it, catching always at the Shadow, and neglecting the Substance, *taken* only with the *Outside*, *Appearance*, *Formality*, being made up of nothing but *Hypocrisie*, affecting *Novelty*, and so most justly *abandon'd* to *Error*, being *devoid* of *Sincerity* and *upright* honest Attentions, and by their *unmortified Lusts*, *Levity*, and *Hypocritical Tempers*, unprepar'd, and unsusceptible, incapable of the *Truth*, 2 *Tim.* 3. 6, 7.

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To come to a more *particular Description* of these *false Teachers; false Ministers* are *call'd* by our Blessed Saviour, *Wolves,* who *outwardly* have the *Appearance, Resemblance* of *Christians, profess Christianity,* but inwardly, and at the bottom, are *Infidels,* Unbelievers, no better than *Heathens,* notwithstanding the *Sheeps-cloathing,* their *pretence* or *shew* of *Christianity;* No! they are meer *Hypocrites* and *Dissemblers,* they believe not even what themselves *profess,* they are *Politico's, Machiavellians,* their business is only to *delude* and *impose* upon the *easie,* the *ignorant,* and *unsettled,* that have no *sound Principles,* but are carried away with every *puff* of *Wind,* every *Air* of *Novelty* like the *Chaff: Ravening Wolves in Sheeps-cloathing,* under the *likeness* of *Pastors* and *Shepherds* of the *Flock* of *Christ,* their *Discourses* and *ordinary Conversations,* adorned and *dress* up with *Sentences* of *Scripture, declaiming* against *Vice,* the Wickedness, the *Pride,* the *Luxury* of the *Age,* the profligate and loose Lives of Christians, enveighing against *Idolatry, Superstition, Prophaneness, Formality, Will worship, Hypocrisie,* the *Unsanctified, Unregenerate,* and dangerous Condition of *all* that are not of their *Sect,* their *Party,* always *turning* up their *Eyes* to Heaven, *deploring* the *Impiety* of the *Times,* and then *blessing* themselves, that they *walk not* as others do, but live *retir'd* and *recluse* from an *ungodly, degenerate,* debauch'd, unsanctified, Generation of Men: In their *Air* and *Gate, humble* and *demure,* in their *Garbs, plain* and *simple,* even to *Ridiculousness,* yet *proud* and *haughty,* and *arrogant* uponoccasion, *scorning,* and *abhorring,* and *trampling* upon those who *dissent* from them, *contradict* or *oppose* them as the meer *filth* and *scum* of the World; and when ever they gain the Advantage particularly, when by a *Revolution* of State, they get to be *uppermost,* or in any degree of *Countenance* or *Favour,* the most *bloody,* unmerciful *Wolves* and *Tygers,* the most *insolent, barbarous, imperious, tyranical, unrelenting*

Savages

Savages on this side Hell, as multitude of *Experience* may convince us within our own *Memories*. In their *Aspect*, or *Trim* of their *Countenances*, and in their Discourses, *insinuating*, and most *studiously*, *elaborately*, and *affectedly fawning*, *mild*, and seemingly disinteressed and *innocent* at their *first setting* out; but when once they begin to find they get ground, grow numerous, and get good footing, they drive *Jehu-like*, carry all by force, stop at no *indirect*, unjust, and *villanous* Methods to carry on their Designs, and are the most *implacable* and *violent Persecutors* in the whole World; for the proving of which, beyond all possibility of Contradiction, I appeal to the *Histories* of these *two* last *Centuries*. And thus by their *Fruits*, their *Behaviour*, their *Actions*, they easily discover themselves: By their *Sacrilege*, by their *Rebellions*, *Murthers*, *Assassinations*, their *intolerable Pride*, *Covetousness*, their *Oppression* and *Unmercifulness*, and too too often their *abominable*, unheard of, *diabolical Impurities*, *Filthiness* and *Carnality*.

Another *Instance* of their *Sheeps-cloathing*, by which they study to conceal their *Wolvishness*, and by which they have great Success, is their pretending to the same *Faith* and *Sacraments*, the same Ordinances with the *Church*; They *Preach*, they *Pray*, they *Baptize*, they pretend to *Administer* the *same Eucharist*, (I don't say all *Sectaries*, but *many do*:) This *Sheeps-cloathing*, these Pretences go a great way with the *Undiscerning* and Ignorant, who believe every *Like* to be the *same*, take the *Shadow* for the *Substance*, and *outward Resemblance* for the *Reality* it self. But *all* this is not to the purpose *without* a *due*, *a legal Commission or Authority*; it's nothing but *aping*, nothing but *acting* a *Part* upon a *Stage*, as by all the foregoing Arguments is clearly evinc'd. Let them pretend as long as they will to *purer Ordinances*, it will not avail them any thing, till they can *prove* themselves to be the *Ministers of Christ*, and to be

the

the *Church of God.* This is nothing but meer *Disguise*, and casting a *Mist* or *Veil* over the Understandings of the Ignorant. Neither their *Preaching*, *Praying*, *Sacraments*, are *Christ's Ordinances*, notwithstanding their *Appearance* or *Resemblance*, if not perform'd in that *manner* that Christ hath instituted, by an *Authority* deriv'd by Him, and in the *Unity* of his *one* and *only Church.* And if not so, they may be said to *act all* in their *own*, and in the *Name* of *Antichrist* or *Satan*, for this is nothing less than *transforming*, or *transfiguring* themselves into the *Ministers* of *Christ*, or *Successors* of the *Apostles*; and this the *Apostle* tells us *is no marvel*, [it was common in his days, and should be so also in after Ages] for *Satan* [their Master, the Head of their False or Mock-Church] is *transform'd into an Angel of Light*, therefore it's no new thing, nor great, if his Ministers also (for all their Sanctity, their boasted Gifts and Graces, *&c.*) be *transform'd* as [or should in some sence resemble, and act the parts of] the *Ministers of Righteousneß, whose end should be according to their works* : See 2 *Cor.* 11. v. 13, 14, 15. And thus do these *Wolves delude* and *lead Captive* the Ignorant, but (most commonly) *wicked, hypocritical People* from the *Church*, the *only proper Means* of *enlightning* their *Understandings*, *dispelling* their *Errors*, and *reforming* of their *wicked Lives*, and make them (by a just Judgment of God for *disgracing* their *holy Profession*, and *bringing* a *Scandal* upon the most *holy* Christian Religion, and *resisting* the Means of their *Conversion* and *Salvation*, the *Holy Spirit* of God in his Church) *twofold more the Children of Hell than themselves*, Mat. 23. 15.

But there's another sense of *Sheeps-cloathing*, more prevalent in leading away *ignorant* People than the former, *viz.* The *Dexterity* of these *False* or *Mock-teachers*, in *quoting*, *wresting* and *perverting* the *holy Scriptures*; and indeed, their whole *Strength* and

Vid. Vinc. Lirin. Commonit. adv. Hersef. cap 37.

Force

Force seems to lie conceal'd under these (as they manage the matter *false Locks*, Truth perverted degenerating into the most pernicious Errors. *False Apostles* [or *false Teachers*] *deceitful* [crafty, soothing, sly] *workers, transforming themselves into the Apostles* [or setting themselves up for the true Pastors] of Christ, 2 *Cor.* 11. 13. What's the meaning of *transforming* themselves *into the Apostles of Christ?* Or as now a days, giving themselves out to be their Successors? Why, the Apostles of Christ quoted Passages out of the Divine Law, so did the false Apostles; *Authorities* out of the *Psalms*, so did they; the *Sentences* out of the *Prophets*, so did they: The true *Ministers* of *Christ* cite the *Evangelical*, and *Apostolical* Writings, so do these pretended *Ministers* of the *Gospel* (as they call themselves now.) But when they came to fix a *different Sense* upon the same *Passages*, equally and a like produced by each, then the sincere and well-meaning, were *discriminated* from the *crafty*, the *self-designing*, from the *upright* and *disinterested*, and lastly, the *true Apostles* from the *false*. And thus it will be as clear as the Sun at *Noon-day*, that when *these Creepers* into Houses (as the *Pharisees* did, to *cheat* and *defraud* the *poor Widows* under the pretence of *making long Prayers*, *Mat.* 23. 14.) These *Ministers* in *Masquerade*, quote *Scripture* to *countenance* and *varnish* over their *Errors* and *Heterodoxies*, 'do but put in practice the *Wiles* and *Devises* of their *Master Satan*; which he had never 'invented, but that he knew that there can be no 'more successful and ready Method to *deceive*, than 'to pretend the *Authority* of the sacred and divinely 'inspired Scriptures, to usher in his deceitful Errors. That himself *accosted* our Saviour with Texts of Scripture: *'Tis written*, saith he. '*And* 'thus he speaks thro' their Mouths at this day. For 'as the Head of the Damn'd, speak to the Head 'of the Redeem'd, the *Elect*, so his *Members* speak

'now to the *Members* of *Christ*; the *Perfidious*, the 'Treacherous, to the *Faithful*, the *Sacrilegious* to the 'Religious, *Hereticks* to the *Orthodox*, [*Schismaticks* to the firmly united unto, and incorporated with the *One* Church, by the *One* Spirit of Christ. 'But 'doth he say after all; *If thou be the Son of God, cast 'thy self down*, Mat. 4. 6. That is, if thou wouldst 'be a Son of God, obtain the Inheritance of the 'Kingdom of Heaven, Cast thy self down; that 'is, from the Doctrine and Discipline of that High 'Church, which is call'd the Temple of God. And 'if any one should ask any of these Sham-'teachers, alluring and decoying Him, Whence 'proveſt thou that I ought to forsake and let go the 'Universal and Ancient Faith of the Catholick 'Church? Oh! presently he tells you, *'Tis writ-'ten*, and forthwith he produces a Thousand Testi-'monies, Examples, and Authorities, out of the 'Law, the Psalms, the Prophets, Evangelists and 'Apostles; by the wresting and perverting of 'which, after a new and wicked manner, the 'wretched Soul is thrown headlong from the Pina-'cle of the Church, into the noisom Jakes of Here-'sie and Schism. This is a peculiar Property of 'these False-teachers, to wrap themselves as it 'were, all over with Sentences of 'Scripture, as it were with Sheeps-'fleeces, that whilst any one feels, or 'perceives the Softness of the Wool, 'they may not fear or suspect the Sharpness of their 'Teeth. Thus they readily flie thro' 'all the Volumes of the Scripture from '*Genesis* to the *Revelations*, whether pri-'vately or publickly, in their *Conver-'sations* or *Writings*, at *Feasts* or in their *Streets*; they 'seldom bring out any thing even of their own, 'but they endeavour to express it in Scripture Phra-'ses. Read over *Paulus Samosatenus*'s Works, *Pris-'cillian*'s

Vincent. Lir. cap. xxxvi.

Vincent. Lir. cap. xxxv.

'cillian's, *Jovinianus's*, of the *Donatist's*, *Novatian's* &c. there you'd see vast Accumulations of Scriptures, scarce a Page not stuft out with Passages, and furnish'd with Sentences out of the Old and New Testament. But so much the more are they to be dreaded, and cautiously read, by how much they lie lurking and conceal'd under the Umbrage of the Divine Law. They are sufficiently aware that their noisom Scents would scarce be acceptable to any one, were they breath'd out simple, and in their own nature; therefore they besprinkle them over as it were, with the spicery and perfume of the Heavenly Word, that he who would otherwise discern, and despise the human Errors and Blunders, may not easily deride and slight the Divine Oracles, *&c.* Thus *Vincentius Lirinensis* of the Hereticks and Schismaticks of old. To which, I shall add that of St. *Peter*, That these *False-teachers*, notwithstanding their Familiarity with the *inspired Writings*, and citing Passages out of them in abundance, yet like ignorant and illiterate Persons as they are, they do it *awkardly*, and *impertinently* for the most part, and yet *craftily*, by the Impulse of the *evil One*, whose Instruments they are; they chiefly insist upon the *difficultest*, and most *obscure* and *disputable*, wherein they are not so readily apt to be *detected* or *convicted*, by which they *startle* and *amuse* the Ignorant, and sometimes even put the *Learned* themselves to a *stand*; in which saith the Apostle [that is in S. *Paul's* Writings] *are some things hard to be understood, which they that are unlearn'd and unstable*, wrest [to their own private erroneous or heretical Sentiments] as *they do also other Scriptures unto their own Destruction* [Damnation of themselves, and others that are seduced by them.] 2 Pet. 3. 16. *Ye therefore, Beloved, seeing ye know these things before*, [are caution'd and forewarn'd] beware, least ye being also led away

Id. ib.

with the Error of the Wicked [these Upstart False-teachers, these Woolves] *fall from your own steadfastness*, ver. 17.

But another *Artifice* they employ, with too much Success for the *enlarging* the *Kingdom* of *Darkness*, and the *Destruction* of *Souls*, is, their *big* and wonderful *Promises* they make to their *Followers* and *Admirers*, with which they mightily *deceive* and *impose* upon the *Ignorant*, and *Unwary*, and *Unstable*. They have the Confidence to *promise* unto them, and *profess*, that in their *Church*, their *Congregations* (as they affect to phrase it) the *great*, and *special*, nay, plainly *personal Grace* of God, insomuch, that without any *Labour*, *Study*, or *Endeavour*, tho' they neither *seek*, nor *ask*, nor *knock*, that belong to their Congregation, yet shall things be so order'd and manag'd by the *Divine Providence*, that being up by the Hands of Angels, and preserv'd by their Protection, they shall never dash their foot against a stone, never be scandaliz'd [commit any deadly, damnable Sin, or fall finally from Grace.] This is a *Promise*, by which Multitudes have been *deceiv'd*, a *Principle* that runs thro' *infinite Numbers* of *many* and *different Sects*, that which *draws* off a great many *lewd* and *debauch'd* People to their *Parties*, as may be evident to any *nice* and *sagacious* Observers, in order to procure an easie *Pardon* for all that's past, and to *sin* on with greater *security*, if they can but attain to that *Master-piece* of *Sectarian Cunning*, to manage their Affairs *covertly*, and with Secrecy. For there is scarce any Vice but they may *atone* for with ease, provided it be transacted without the *Knowledge* and *Observance* of the *Wicked*, (as they generally account *all*, without distinction, that are not of their *Clan* or *Sect*) and it's rare to hear of any *Discipline* exercis'd among them, for *any Crimes* of what nature so ever, but such as are within the *publick*

Vinc. Lirin. commonit. cap. xxxvii.

lick Cognizance of the *Wicked*, hereby exposing their *Party* to the *Censure* of the World. To this purpose they have forged the Doctrines of the *Absolute* and *Irrespective Decrees* of *Election* and *Reprobation*, the *Impossibility* of *falling* away from *justifying* Grace, and the like, by which they fill their Followers up with *Presumption*, *Spiritual Pride* and *Affection*, and *Conceitedness*, with *Disdain*, and the utmost *Contempt*, and *Censoriousness* of others *differing* from them, *fearing* their *Consciences*, *hardning* them in their Sins, whilst they sooth and flatter themselves into Security, *calling*, and *believing* themselves to be *Saints*, the *Elect* of God, and most audaciously *pronouncing* the Sentence of *Eternal Damnation* against all of contrary *Parties* and *Communions*, as *Reprobates*, *Castaways*, and *Firebrands* of *Hell*. This is their common *Cant*, and the usual Subjects, or their Conversations, *Preachments*, and *Writings*, especially when *uppermost*, or in times of *Liberty*, and when their *Plottings* are near *ripe*, and when they are upon the *brink* of *Expectation*. This is too obvious amongst many *Sects*; this is the *Language*, or rather *Howlings* of the *Ravenous Wolves*, that the *roaring Lion* (tho' transform'd indeed; otherwise, none could be deluded by him) inspire him withal.

Having in some measure *dismantled*, *disrob'd*, or *uncas'd* these *Wolves* of their *Sheeps-cloathing*, which by the way discovers, and detects their damnable *Hypocrisie* and *Dissimulation*, turns their *Inside Outward*, and exposes them to the *naked View* of the World (*Hypocrisie* being as essential to a *False-teacher*, *Seducer*, as *Light* to the *Sun*, or as *Ravenousness* to a *Wolf*.) I shall only in a few words explain why they are call'd *Ravenous Wolves*.

Ravening, because all Acts performed by them, tend to the *Ruine* and *Destruction* of their *Disciples* and *Adherents*, and not their *Salvation*. If their very *Schism* or *Separation*, their setting up *Church* against

Church, *Altar* against *Altar*, *Ministry* against *Ministry*, be a *Work* of the *Flesh*, as the Apostle tells us, it's impossible from the *Nature* of the *Thing*, to suppose *their Ministrations* can produce any *saving spiritual* Effects. If all their *Ministerial* Acts are nothing but *aping*, *imitation*, *counterfeiting*, and *acting* a Part, the Effects must be a meer *Frustration* and *Destruction*. How can it be supposed, that *those* who have forsaken the *One Church* of Christ, and consequently by that Act have forfeited *all Right* to the *Privileges* of the *Church*, to *which alone* the *Promises* of *Christ* are made, wherein alone the *Means* of *Salvation* are to be *had*, wherein alone our *Prayers* can be heard, *whose Acts alone* God Almighty has oblig'd himself to ratifie; How, say I, can it be conceiv'd, that such can ever be capable of working any thing that's spiritual to the advantage of Men's Souls? *He that gathereth not with me*, *scattereth*, saith our Lord, and *all* His *Merits*, *all* His *Gifts*, *Promises* and *Graces*, are *only ordinarily applied*, *exhibited*, and to be *obtain'd* in the *Communion* of His *One Church*. From whence it must follow, that these *Sectarian Teachers*, being out of this *One* Church, *all* their Acts must in their own Nature, *tend* to the *Destruction* of all those Souls under their *sad* and *horrid Conduct* and *Management*, under their *Communion*, for ought we can know, and gather from the *Word* of God. Our Saviour then *calls them*, *Ravening Wolves*, *Destroyers*, and *Murtherers* of Mens Souls. 'Hear 'then says an *ancient* † *Writer*, Thou 'who art instructed by *Hereticks* and '*Schismaticks*, and conceitest thy self 'learned, and being baptiz'd by them, lookest upon thy self to be [Regenerated] a Christian. See 'what these *Heretical* and *Schismatical Teachers* are 'call'd by Christ, *Ravening*, *devouring Wolves*. If 'therefore thou art taught [instructed] by them, 'thou art torn in pieces by them, not improved,

† *Author. Op. imperf. in* Mat. *cap.* 7. *Hom.* 19.

'not

[c] not [edified] instructed. If thou be'st baptized [c] by them, *thou art devoured and worried by them,* not [c] saved. For it is the Property of Wolves to devour [not to save.] As for their *Preaching,* it's call'd by the Apostle, *Handling the Word of God deceitfully* [and with self-Interest, *Oxf. par.*] 2 Cor. 4. 2. *Speaking Lies in Hypocrisie* [under a pretext of Holiness, *Oxf. par.*] and *unsound,* unedifying, corrupt, false] *Doctrine,* because such as heap up these *false Teachers* unto themselves, have itching Ears after Novelties, and such Doctrines as gratifie their *Lusts,* their *Humors, Spiritual Pride, Conceitedness,* and *Censoriousness* of others. For the time will come when *they will not endure sound Doctrine* [which will discover or hinder their wicked Designs, *Oxf. par.*] as a thing most contrary, lothsom, nauseous and disagreeable to their squeamish Palates] *but after their own Lusts shall they heap to themselves Teachers* [who shall flatter and humour them, by telling them that they are the *Children* of God, truly *Righteous* [*elected Saints*] have great Knowledge, *Oxf. Annot.*] *having itching Ears,* 2 Tim. 4. 3. Of whom it is said in another place, That because they *received not the Love of the Truth that they might be saved,* for *that cause, God shall send them strong Delusion that they should believe a Lie* [should be left entirely to themselves, and the Impulses of the evil Spirit, to be a Prey to *Seducers, Deceivers, Wolves* in *Sheeps-cloathing,* 2 Thess. 2. 11, 12. or those who separate themselves [for purer Ordinances, the old Pretence, from the *Unity* of the *Church,* the *Flock* of *Christ*] *sensual,* [led by their Lusts, the Love of the World] *not having the Spirit* [of God, of Christ, for all their high-flown boastings of their *Election, Sanctity, Regeneration,* &c.] 2 *Pet.* 2. 19. And where the Spirit of God is not, there all *Ministerial Acts* must be destitute of the *Concurrence* and *Co-operation* of the *Holy Spirit,* and consequently, *sensual, carnal, diabolical,* and cannot avail to any *gra-*

cious or *saving effect*, but only *Perdition*, *Eternal Destruction*, because done in a State of separation from the *One* Church, and so from *God*, from *Christ*, from the Holy Spirit, and in opposition to the Divine *Institution*, *Order* and *Appointment*.

Again as to their *Prayers*, God being a Spirit of *Unity*, *Peace* and *Love*, cannot be supposed to hear the *Prayers* of *Schismaticks* and *Separatists* from his *One Church*, the *Prayers* of Persons devoid of *all Charity*, and at Enmity with his *Elect*, his *Chosen*, his *Peculiar People*, his *Treasure*, as the Word *Segullah* signifies, which we render *Peculiar People*, a People in Covenant with him, to whom he hath promised *Protection* and *Preservation* against all the *Powers of Darkness*, all the Violence of the World, to whom alone he hath engaged his Particular Favours, Choicest Blessings, and *Salvation* itself. *Without* or *out* of the *One Church*, there's no *Mediator*, no *Intercessor* to *plead* to *intercede* for them, no *High-Priest* to present their Prayers, and therefore, it's not to be conceiv'd that the Prayers of such *Rebels*, such *Antichrists*, such *Castaways* shall be admitted or heard, or answer'd especially in the behalf of others, having no Commission, no Authority from God for that End, and therefore *fruitless* and *inefficacious*, as *sinful* and *presumptuous*. For *separation* from the *One Church*, especially, and most of all when its done in *Malice*, *Spightfulness* and *Revenge*, in *Hatred* and *Rancorous*, *Pride* and *Haughtiness*, and out of a *Spirit* of *Opposition* to the *Church*, for *Secular* or Worldly *Ends*, for the *gratifying* and *indulging* the *Lusts* of the *Flesh*, as is *demonstrable* from all the *Characters* of such *Seducers* we find in the *Apostolical Writings*, must necessarily *exclude* all such *Antichrists* and *False-Teachers* from being *graciously heard* by *God*, because his *profess'd* Enemies, and such who are in *Actual Rebellion* against him and his most *Sacred Institutions*, for such can't be said to be at *Peace with God*, or to *Love God*, as the *Apostle* plainly

plainly determineth: *If a Man say I love God and hateth his Brother* [a Fellow Member of Christ, one in Communion with the Church, from whom this *False Teacher* (who was once a Member of the Church) now separateth] *he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?* 1 *Jo.* iv. 20. And do we think God heareth the Prayers of such who love not God, nor the *Brethren*, that is, the *Faithful*, the Members of Christ's Body, the *One Church?* No! They who are destitute of this Brotherly Love, are *dead*, i. e. *spiritually dead* in their Sins, and God will not hear the Prayers of such. We know, saith this *Beloved Disciple, that we have passed from Death unto Life, because we love the Brethren*, i. e. those who are in *actual Communion* with the *One Church* of Christ; *He that loveth not his Brother, abideth in Death*, 1 Joh. 3. 14. and doth God hear such, who are *already dead* in their *Sins*, and as long as they continue so, *cut* off from all *hope* of *recovery?* For this *love* of the *Christian Fraternity* or Brotherhood, is the condition of our Prayers being heard, as the same Apostle writes, *v.* 22. *And whatsoever we ask, we receive of him, because we keep his Commandments; and this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us Commandment*, *v.* 23. so that we pray, we ask in vain, so long as we live at Enmity and Variance with the *Brethren*, the Members of the *One* Church. This Argument you may see further prosecuted by the Apostle, *chap.* 5. To conclude this Topick, 'tis by this Love of the Brotherhood *that we know him, if we keep his Commandments*, 1 *Joh.* 2. 3. that he dwelleth in us, and we in him, 1 *Joh.* 3. 24. and hereby we know that he abideth in us, by the Spirit which he hath given us, see *chap.* 4. 13. because *Love is of God*, *v.* 7. and *God is Love*, *v.* 8. and Love is one of the *Fruits* of the *Spirit*, *Gal.* 5. 22. and this Love

of

of the Brethren is the great *Mark* or *Characteristick* of Christ's Disciples; *By this shall all Men know that ye are my Disciples, if ye have Love one to another*, Joh. 13. 35. *And he that loveth not the* [*Fraternity, the Brotherhood, the Members of Christ's Body, the Church, and preserveth Unity* with them, but separateth from them, for otherwise he loveth not God] *knoweth not God*, 1 *Joh.* 4. 8. and consequently, God knoweth not him, that is, will not hear him. But to sum up all I intend at present as to this Point, the *Apostle* St. *Paul* gives us this short, yet full and comprehensive Description and Qualifications of this *Love* I have been treating of, as the *discriminating Character* or *Mark* of a *Disciple* of *Christ*, a *True* and *Genuine* Christian and *Member* of his *Body* the Church: *Now the end of the Commandment is Charity out of a pure Heart, and a good Conscience, and of Faith unfeigned*, 1 *Tim.* 1. 5. that is, for the *End* and *Intention* or *Perfection of the Commandment is Charity*, [i. e. *Love* towards God and *all* Men, (*Ox. Ann. par.*) but especially the *Brotherhood*, the *Houshold* of Faith, as our Saviour hath determin'd, *Matth.* 22. *On these two Commandments hang all the Law and the Prophets*, v. 40.] *Out of a pure Heart* [an honest upright Intention] *a good Conscience* [in Obedience unto, or guided by the Rule of the Gospel Precepts] *and of Faith unfeigned, the Faith delivered* unto the Saints, *deposited* with the *Church* of *Christ*, not *forg'd* and *contriv'd* by Men for the carrying on and propagating their own Designs, and to serve their *Worldly Interest*, as is the *Faith* of *Heretick*s, and such who separate from, and set themselves up in defiance of, and against the *Church*, whose *Faith* is *Faction*, calculated and contriv'd to serve themselves and their own *Ambition* and *Carnal Projections*.

See Rom. 3. 31. *and* 10. 4.

As for *Baptism* collated by *Schismaticks* and *Sectarians*, I might make the same Inferences, to *invalidate* and shew the Nullity of it; but having occasionally

sionally spoken to that Point already, I shall only add this, That when it's perform'd in a *Schism*, in opposition to the *One* Church, it ceases to be true Christian Baptism, to be done in the *Name* of, or by the *Authority* of *Christ*, and by the *Apostle* is plainly shewn and prov'd to be *Human* Baptism, or done in the *Name* of Man, or of the *Head* of that *Sect* from which the *Sect* is denominated, as if that *False Teacher* or *Head* of the *Schism* was *Crucified*, made an *Atonement* or Satisfaction for the Sins of the World, and so became the *Saviour* of the World. Hear what the Apostle saith. *Now this I say, that ev'ry one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ.* Is Christ divided? [and so become a different Head to different Parties, whereas he is but One Christ, and has but One Body, or One Church?] *Was Paul Crucified for you? or were ye baptized in the Name of Paul? I thank God I baptized none of you but Crispus and Gaius, least any should say that I had baptized in mine own Name*, 1 Cor. 1. 12, 13, 14, 15. This Passage of the Apostle is sufficient to evince the *Baptism* of *Sectaries* to be a meer *Human Act*, and that Christ will not *ratifie* it as *done* in his *Name*, as his *Baptism*; but altogether reject it as meer *baptizing* in and into the Name of a *Schism*, a *Sect*, as being done in opposition to his *Church*, *which* alone hath the Right to admit and make Members of Christ's Body, and to transact in his Name. For those who are *baptized out* of this One Church, are not hereby constituted *Members* of Christ, *Children* of the *Spouse*, but the *spurious Brood* of an *Adultress*, not the *Heirs* of *Salvation*, but of *Perdition*. And thus it appears, that all *False Teachers* with their fair *Pretences* and *Appearances* are really *Wolves, Ravening Devouring Wolves*, under the *Masquerade* of *Sheeps-clothing*, *destroying* and utterly *ruining* the Souls of those ignorant unwary and fickle unsettled People, whom they *deceive* by their feigned Words, their *Fawning* and *Hypocrisie*. But

But this is not all, there is a *secondary* Sense of their *ravenousness* and murdering Temper; they are *Cruel*, *Bloody*, *Barbarous* without *Human Affection*, *Pity*, *Mercifulness* and *Commiseration*, an *infallible Mark* by by which they may be discerned from *True Christians*, as contrary to the *Meek* and *Sweet* Spirit of *Christianity*, as *Christ* is to *Belial*, as *Heaven* to *Hell*, as *Light* to *Darkness*. Look over the *History* of all *Ages* of *Christianity* to this day, the particular Histories of all *Christian Kingdoms* and *States*, the *History* of these Three *Kingdoms* in particular, and tell me whether ever the *Heathen Emperours*, all the Ancient *Persecutions* of the *Church* by the worst and most *barbarous Infidels* in any part of the World ever exceeded, or possibly could exceed the *Inhumanity* and *Cruelty* of *Hereticks* or *Schismaticks*; nay, I may *aver* without *talking* of *Paradoxes*, that neither *Heathen* nor *Christian Rome* ever contriv'd more exquisite and horrid Punishments and Tortures, or even to be *parallel'd* with those of *Sectarians* and *Schismaticks* wherever they have prevail'd: Neither did ever the *Devil* exert his *Malice* to a greater height, or make stronger or more furious *Assaults* upon *Christianity*, than by the means of *these Ravening Wolves* in *Sheeps-clothing*, these *Mock*, these *Sham-Christians*. I shall not descend to *Particulars* at present, but as *occasion* may serve, if God gives me leisure and opportunity, I may enlarge upon this *Topick* afterwards. But I desire in the mean time it may be observ'd as a most demonstrable Truth, that all the *Sects* and *Schismaticks* that have been ever since *Christianity*, have never failed to make Discoveries of this *Diabolical Antichristian* Spirit as they have had opportunity, and will never fail *so to do*, when they have the Advantage, as long as there is such a thing as *Schism* in the World. As I have often said, so I shall *repeat* it again; There's but *One Church* of Christ, *all* to a title

tle that *divide* and *separate* themselves from this *One Church*, are *False-Churches*, *Sham-Churches*, *Sham-Christians*, Synagogues of *Antichrist*, consequently *Wolves*, *Seducers*, *False Teachers* (who as they were most *desperately Wicked* in the *Apostles* time, and Grand *Persecutors* of the *One Church* then in its greatest *Purity*, and consequently *Glory*, (whatever Notions Carnal Worldly Persons who have no true *relish* of *Christianity*, may fancy to themselves, the *Church* never being more *amiable* and *endear'd* unto God, than when she is actually expressing the *height* and *sincerity* of her *Affections* by her *choice* of *Sufferings*, and when under the *Cross*) as might be plentifully prov'd out of the *Acts*, and other *Apostolical* Writings,) so it's foretold of them, that they should grow *worse* and *worse*, and so *persecute* the *Church worse* and *worse*, and do more mischief to *Christianity*, (2 *Tim.* 3. 13.) as hath been wofully experienced since by the prodigious *decay* of all *solid Piety*, the *Scandal* and *Stumbling-Blocks* given and laid in the way, and in bar to the *Conversions* of *Jews*, *Heathens* and *Turks*; the *growth* of *Atheism*, *Deism*, *Scepticism*, *Irreligion*, *Latitudinarianism*, *Profaneness*, *Debauchery* and *Hypocrisie* to this very day, and the general *Persecuting Principles* of them *all*, even of *those* amongst them, that have made the greatest *Profession* and *Boasts* of *Moderation*, *Meekness*, *Peaceableness*, *Patience*, *Forbearance* and *Humanity* of them all, and exclaim'd most vehemently, and condemn'd the *Persecuting Spirit*, under the *most easie* and *just Prosecutions* for the *grandest Villainies*, and the *worst* of *Crimes*. And that which is most observable of these *Sectaries* is, *however* they may for *Political* ends, as the *Donatists* and *Arrians* did of old *join* and *combine* to procure a *Comprehension* or *Toleration*, yet at the same time their *Principles* being *Diametrically* opposite to each others, they *hate* each other *mortally*, *anathematize* each other as *Reprobates*, *Antichrists* and *Infidels*, and

and *Apostates, Instruments of the Devil, &c.* as may be seen in all their *Writings* one against the other, may be observ'd in their very *Prayers* and *Preachments*, and their unconversibleness one with another at all other times, as much as ever could be observ'd in the *aversations* of the Jews from the *Samaritans*, and the *Accursed Devoted* Nations; and where any one *Sect* gets the *Ascendant*, the *Power* into their own hands, *persecute* each other *unmercifully*, and then call *Toleration* the *Devil's Engine* to *batter* down the *Church* with, and *declaim* against it as the *height* of *Wickedness* and *Irreligion* that can be enacted by Man, and the *Master-piece* of *Satan* himself. Judge now whether this *Wolvish* Temper can be reconcil'd with the Doctrine of the *Meek*, the *Blessed*, the *Holy Jesus*, the *Spirit* of the *Christian* Religion, or whether we ought to believe such to be *Christians*, *Members* of *Christ's Body*: The *Apostle* tells us, *The Fruits* of *the Spirit*, *is Love*, *Joy*, *Peace*, *Long-suffering*, *Gentleness*, Gal. 5. 22. but that *the Works* of *the Flesh* [on the contrary] *are manifest* [easily to be known, Self-evident, and not to be easily conceal'd, or deny'd] to all that have common Understandings and Sense, which are ——— *Hatred*, *Variance*, *Emulations*, *Wrath*, *Strife*, *Seditions*, *Heresies* and the like, *v.* 19. 20. Wherever these are the *Ingredients*, and become the *Principles* of *Parties*, as amongst *Sectarians* they are certain *Characteristicks*, not only of a *Carnal*, *Worldly*, but even of a *Diabolical Spirit*, and when persisted in without Repentance the Infallible *Abodings* of *Eternal Destruction*. This *Wolvish*, *Barbarous*, *Murderous* and *Assassinating* Principle, can never be a *Saint-like Quality*; Our Saviour never annexed any *Blessing* to such (tho' thro' the Deceitfulness of *Satan*, and his infernal *Impulse*, these *seared Consciences*, these *hardned* Wretches call themselves *Saints* and *Blessed*, as familiarly, as all that are not of their *Accursed Clans*, *Reprobates* and *Cast-aways*:

But

But our *Saviour* on the contrary, the *Author* of all *Blessedness*, saith, *Blessed are the Poor in Spirit, Blessed are the Meek, Blessed are the Merciful, Blessed are the Peace-makers*, Mat. 5. These are the *Qualifications* of the *True Members* of the *One Church* of *Christ influenc'd* by the *One Spirit* of *Love*, according to that of the *Apostle* to the *Colossians*, c. 3. v. 12. *Put on therefore as the Elect of God, Holy and Beloved* [as a Chosen Generation, an Holy Priesthood, a Peculiar People, the *Segullah*, the *One Church* of Christ, therefore *Beloved*, because in a most *particular manner honoured* above all other *People* by him, and *mark'd* for his own, his *Treasure*, his *Jewels*, his *Inheritance*] *Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another*, &c. *and above all these things put on Charity, which is the Bond of Perfectness* [that is, preserve the Unity of the Church Inviolable, make no *Divisions*, no *Schisms*, no *Separations*, with which *Charity* is as inconsistent, as *Love* with *Hatred*, *Unity* with *Discord*,] *and let the Peace of God rule in your Hearts, to the which also ye are called in One Body*, v. 15. *i. e.* which is absolutely required in the *Society* of the *Church*, and without which it cannot well consist. All things without it running into Disorder and Confusion, and for the want of which, *Strifes, Contentions, Animosities* and *Disturbances* must arise, and the Members be scattered and dispers'd, and at Wars and Variance with one another, and the *Society* expos'd to dissolution. To the same purpose likewise the *Apostle* exhorteth the *Ephesians*, beseeching them *to walk worthy of the Vocation wherewith they were called, with all Lowliness and Meekness, Long-suffering, forbearing one another in Love, and to endeavour to keep the Unity of the Spirit in the Bond of Peace*, and that they *would not grieve the Holy Spirit of God*, and that they would *put away all Bitterness*, and *Wrath*, and *Anger*, and *Clamour*, and *Evil speaking, with all Malice*, Eph. 4. 1, 2, 3. 30, 31.

And

And now I come to shew how it comes to pass, that these *ravening Wolves*, and *their Adherents*, those who gives themselves up entirely to their *Conduct*, and *tread* in their *Steps*, and *justifie* their abominable *Actions*, as most of their *Followers* do to a tittle, the *Evil Spirit seizing* them, and *possessing* of them as soon as ever they are initiated in their *profane* Mysteries, as hath been observ'd of old in some of their *Progenitors*, The Gospel, saith one, ' *made the Lion as mild as a Lamb*, but ' among the notorious *Schismaticks*,--- ' not only Men, but Women, of *Sheep*, ' became *Wolves*; of *Faithful*, *Perfidious*; of Patient, ' Furious; of Peaceable, Contentious; and of ' Modest, Impudent, *&c.*] are thus given up to a *reprobate Mind* at present, and without *Repentance*, consign'd to *Eternal Misery*; and that is, because in effect [if not positively, and expresly] they have *renounc'd* their *Baptismal Covenant*, and *deserted* the *One Church*, the *Ground* and *Pillar* of *Truth*, and the *Gate* of *Heaven* and *Salvation*.

Long's Hist. Donatists. p. 139.

Of *such*, and their *Followers*, thus speaketh St. *Peter*, 2 Pet. 2. 18, 19, 20. *For when they speak great swelling words of Vanity, they allure thro' much Wantonness; Those that were clean, escaped from them who live in Error, who promise them Liberty, they themselves are the Servants of Corruption*, &c. *For, if after they have escaped the Pollutions of the World, thro' the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome* [*i. e.* by forsaking the Church, and returning to the World.] *The latter end is worse with them than the beginning. For it had been better for them not to have known the way of Righteousness, than after having known it, to turn from the holy Commandment deliver'd unto them; but it happened unto them according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was washed, to her wallowing in the Mire:* Compar'd with *Heb.* 6. 4, 5, 6.

6. From this Passage of St. *Peter* it's plain (1.) That both these *false Teachers*, and some of their Adherents at least, had been *baptiz'd*, and were *actual Members* of the *Church*, it being said of both, *ver.* 18, and 20. *That they had escaped* the Pollutions of the World by *Baptism*, as is imply'd, *v.* 22. (2.) That their *Seperation*, and *dividing* themselves *from the Unity of the Church of Christ*, is a *returning* to the *World*, and to their *Lusts*; to *forsake* the *Church*, is to be *without*, that is, to be *in* the *World*, and *of* the *World*, as hath been already shewn; it's in a great measure to *Apostatize* from *Christ*, to *take part* with his *Enemies*: And of such *Wolves* and *false Teachers* it's said, 1 Tim. 4. 1. *Now the Spirit speaketh expresly, That in the latter times some shall depart from the Faith*; and we read again of a *falling away*, 2 *Thess.* 2. 3. Notwithstanding this *falling away* from the Faith, and *separating* from the Church, these wolves *appear'd* in *Sheepscloathing*, profess'd themselves to be *Christians*, and under this *Mask*, this *hypocritical Guise*, *deluded* the *Unwary* and *Unstable*. (3.) From hence appears not only the sinfulness, but the *extream Danger* that will inevitably follow such *Separations*; *For it had been better*, &c. ver. 21. Their Condition (for all their *Confidence* and *Boasting*, and the vast Conceit they entertain'd of themselves) had been better, if they had never *believed* in, and made *profession* of the *Truth* of *Christ*, and taken the *Baptismal Engagement* upon them: It had been better for them to have continued *Pagans* or *Jews* still, for as S. *Peter* saith of them, *Hereby* they *bring upon themselves swift Destruction*, ver. 1. of the same Chapter. *Whose Judgment lingreth not, and their Damnation slumbereth not*, ver. 3. ---- *That they shall be reserved unto the Day of Judgment to be punish'd*, ver. 9. ---- *Shall utterly perish in their own Corruption*, ver. 12. ---- *Shall receive the Reward of Unrighteousness*, ver. 1. --- *For whom the Mist of Darkness is reserved for ever*, ver. 17. Of these *Trees whose*

Fruit withereth, without Fruit, twice dead, pluck'd up by the Roots; S. *Jude* saith, That, *to them is reserv'd the blackness of darkness for ever*, ver. 13. Who *were before of old ordain'd to this Condemnation*, ver. 4. And that they shall *perish* in the *Gain-saying of Corah*, [being guilty of the same Sin, by setting themselves up against the true Ministers of Christ:] ver. 11. The Apostle admonishes the *Philippians*, to beware of these *false Teachers*, these *Sectaries* whom he calls *Dogs*, an Expression in use amongst the *Jews* for the *Gentiles*, or those who were *without*, or *out* of the *Segullah*, or the *Covenant*, the *Church*, and chosen of God, *Phil.* 3. 2. *Whose end is Destruction*, and mind *only earthly things*, [their *present Interests*, *Pleasures*, and *outward Ease*, being of the World, and influenced only by a *Worldly*, *Carnal* Spirit;] ver. 19. *Forsaking* [the Unity of the Church, the Communion of Saints] *having loved this present World* [above Christ, Heaven and Happiness, and the true Welfare of their Souls,] 2 *Tim.* 4. 10. Therefore *such* shall *not inherit the Kingdom of God*, Gal. 5. v. 21.

Thus, in short, you have the *Characters* of those who made Seperations from the Church in the Apostles times, and the terrible *Sentence pass'd* upon them by the *Spirit* of God; But to prevent *Misconstructions* and *Mistakes*, I must put in this Caution; I would not be constructed to *alledge*, that *all* in these times *separate* from the *One* Church of Christ, are *Apostates*, of the same *level* with those mention'd by the Apostles, or *equally guilty* of *Apostacy*: No, I would not be so understood, because there are *Degrees* in Errors, some *greater*, and some *lesser*, according to the *Circumstances* of the *Persons*, and the *Degrees* of their *Ignorance*; But however, all that *separate* from the Unity of the *Church* (especially as to the *Authors* and *Leaders* of the *Separation*) are certainly *Apostates*, from Christian *Charity* to be sure, which is the *Life* and *Soul* of our *Christianity*; tho, perhaps,

not

not from the *Orthodoxy*, in the *main* of the *Christian Faith*, for it can never be allow'd, by the highest stretch of *Charity*, that *Schismaticks* can be *thorowly Orthodox*, *two* Points of the *Creeds* must virtually be disown'd by them; the *One Church*, and the *Communion* of *Saints*, in effect at least: Thus far all *Sectaries* are *Apostates*, by forsaking the One Church, the *Communion* of Saints, or the *Members* of this *One Church*, which are *equivocal Terms*; and then by violating, or being destitute of *Christian Charity* (as hath been said, to go no farther) this must be acknowledg'd an *horrid Apostacy*, and consequently liable to *dreadful Punishment*, tho' it be not so extream, nor arrives to the heighth of the *Jewish*, or *Gnostick Apostates*, so often mention'd in the *Apostolical Writings*, (I mean, as to all the particular modern *Sectaries*) yet it cannot be deny'd, if we descend to particulars, that some among them even *exceed*, if possibly, those upon *Record* in these *inspired* and *sacred Writings*. And if *these Examples* be *recorded* for *our Instruction*, *i. e.* to *avoid* them, by giving us the particular *Characters*, *Descriptions* and *Marks* of *false Teachers*, thereby most evidently differencing them from the true *Successors* of the *Apostles*, the Ministry instituted and setled by Christ himself, it's almost next to impossible, for a *true sincere Christian to be impos'd upon by them*, or to be mistaken in making *Application* of *these Marks* to such *Seducers*. Otherwise *Christians* would be left to the *greatest Uncertainty* imaginable, could never have any *moral Assurance* of *Safety* as to *Communion*, be ever liable to *Doubtings*, *Distractions*, and *Despair* it self, as by many sad Experiences we may be convinc'd amongst these Stragglers from the *One Church*, *running* from *Sect* to *Sect*, very frequently, till they have tired and wearied themselves quite out, till they have either quite bewildred themselves, and lost their Understandings, and at last dying, *seeking* and *despairing*, ever *learning*,

and *never able to come* to the *knowledge of the Truth*, 2 Tim. 3. 7. *because*, *out* of the *Way*, out of the *Road* of it. For Truth is only to be sought after in the *One Church*, the *Pillar*, ahd the *Ground* of Truth, 1 *Tim.* 3. v. 15. The Church here, is compared to a *Pillar*, because it upholds, maintains, supports, or bears up as it were, the *Truth* of God's Worship, or the *true Worship* of God, God being only worshiped and served aright, according to his *own Institution* and *Appointment* in this *One Church*; and by being *conspicuous*, *discernible*, or *visible* as a *Pillar*, doth hereby exhibit and propose the *Articles* of *Belief* or *Christian* Faith, and the true Worship of God, to be the Observation and Notice of all the World beside: Or secondly, as the Learned *Gothofred* observes, because the *Church* is like a *Pillar* with an *Inscription* upon it, holding forth the *Oracles* and *Word* of God, and his Covenant with his People to all that pass by, and will stand and read it: And then lastly, the Holy Scriptures in opposition to all Errors, Heresies, Schisms, *&c.* And so in this sense, the *One Church* is call'd the *Pillar* of Truth. The same Author calls it μονόστυλον *one Pillar* in opposition to the *many* Pillars of the Heathen Temples, on which their various Mysteries were written and expos'd to publick view, because they had many *Temples*, many *Deities*, and various *Rites* and *manners* of *Worship*; whereas with the *Christians* there's but *one* God, and *one Faith*, one *stated* and *fix'd* manner of *Worship*, the same *Sacraments* or *Mysteries*; and as all the *Members* of *Christ*, however *distant* and *dispers'd* over the *Face* of the *whole Earth*, *constitute* but one *Body*, *Society* or *Church*; so all the *Christian Temples*, tho' *many* in Number, and can't be otherwise, are in effect but *One Temple*.

Hence then it follows, that Truth is to be sought after, and found only in the *One* Church, the *only* Depository of *Truth*, Christ hath lodg'd it *there alone*,

lone, She is the Conservatrix of it; To the *Church* he hath *committed* the Holy Scriptures, the *Divine Oracles*, in which this *Faith* is contained, and from thence it is to be learned, and its the *One* Church that must *propose*, *promulge* and *propagate* this *Truth*. But then it must be consider'd again, that the *Church* is said to be the *Pillar* and *Groud* of *Truth*; but in a *secondary* sense, that is only *Ministerially*, or by her *Pastors*, not *Originally* or *Primarily*, for so *only* Christ, the *Truth*, and the *Gospel* are the *Pillars* of the *Church* and of the *Faith*. Now in this *lower* or *secondary* Sense, the * *Church* is the *Preserver* of the *Truth*, by her *Legitimate* or *true genuine Ministers*, and *none* but such are *entrusted* with the *keeping* of this Divine and Heavenly *Jewel* and *Treasure*, the *Oracles* of God, and the *Holy Writings*, they are only concredited with the *One Church*, and the *One Priesthood*, or *Ministry*; they *alone* can *plead* any *Right* or *Claim* to them, the lawful Possession is theirs alone, all *Hereticks* and *Schismaticks*, Sects and

* *Si hæc ita se habent, ut* VERITAS NOBIS *adjudicetur, quicunq; in ea Regula incedimus, quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo tradidit, constat ratio propositi nostri, definientis non esse admittendos Hæreticos ad ineundam de scripturis provocationem, quos* sine Scripturis *probamus ad scripturas non pertinere. Si enim Hæretici sunt* Christiani esse non possunt, *non à Christo habendo quo de sua electione sectati hæreticorum nomine admittunt. Ita non Christiani*, nullum jus capiunt Christianarum *literarum*, *ad quos merito dicendum est*, qui estis? Quando & unde venistis? *Quid in meo agitis non mei? Quo deniq; Marcion jure silvam meam cædis? Qua licentia Valentine fontes meos transvertis? qua potestate Apelles limites meos commoves?* Mea est possessio, *quid hîc cæteri ad voluntatem vestram seminatis & pascitis?* Mea est possessio, *olim possideo, prior possideo, habeo Origines firmas ab* ipsis Auctoribus quorum fuit res. Ego sum hæres Apostolorum: sicut caverunt testamento suo, *sicut fidei commiserunt, sicut adjuraverunt, ita* teneo. *Vos certe exheredaverunt semper & abdicaverunt, ut extraneos, ut inimicos. Unde à extranei & inimici Apostolis hæretici, nisi ex diversitate Doctrinæ, quam unusquisq; de suo arbitrio adversus Apostolos aut protulit aut recepit. Tert. de. Prescr. cap.* xxxvii.

Parties, by forsaking the *One Church*, have forfeited their *Right*, and left these *inestimable* Treasures behind them by *their own Act*, they have lost all Right and Claim to her spiritual *Treasures* and *Privileges*, because as soon as any one either forsakes a Society or Corporation voluntarily, or is justly expell'd it, he is *ipso facto* stript and divested of all its *Immunities*, *Rights*, *Privileges* and *Benefits*, and bears no longer any relation unto it, no more than if he had never been admitted an actual Member of it.

'O! *Timothy, keep that which is committed to thy trust, avoiding prophane and vain Bablings, and Oppositions of Sciences falsly so called*, 1 Tim. 6. 30. O! this O! an Exclamation, refers both to *Prescience*, or *Foretelling*, and *Charity*. The Apostle foresaw these Errors and Novelties, which he bewails in a true Zeal and Concern for the *Truth* and *Church*. Who is now this *Timothy*, but the *Universal Church*, or the whole *Body* or *College* of Pastors? Who ought to possess the entire Knowledge of the Worship of God, and to infuse it into others? What is, *Keep the Depositum*, or that which is committed to thy Trust? *Keep it*, saith he, preserve it, by reason of Thieves, *false Teachers*, Enemies, least while Men sleep, they sow *Tares* among that *good Seed of Wheat*, which the Son of Man sow'd in his *Field*. *Keep*, saith he, *that which was committed to thy trust*: What is this *Depositum* that was committed to thy Trust: Not what is thy *proper Invention*; Which thou *didst receive*, not what thou hast *devised*: What thou hast *learn'd* or been *taught*, not the *Contrivance* and *Invention* of thy own Wit: Not for thy private *Use*, but a thing publickly delivered, and for the *Use* of the *whole Church*; Not what *thou* art the *Author* of, but only the Conserver and Keeper: Not thy *Institution*, but of which thou art a Follower.——Keep, says he, that which was committed to thy Trust:

'Keep

'Keep the *Talent* of the *Catholic Faith*, inviolable 'and untouch'd. That which is committed to 'thee, let this be deliver'd up by thee [as thou re- 'ceivedst it uncorrupted, pure, unblemish'd, with- 'out any Alloy.] Thou hast received Gold, re- 'store again Gold, don't return one thing for ano- 'ther, I will not have thee impudently substitute, '*lead* or fraudulently to put off *Brass*: I won't be 'put off with the outward appearance of Gold, I 'must have real Gold again. O! *Timothy*. O! 'Priest. O! Preacher, if the Divine Function 'hath qualified thee, by Exercise, by Learning, 'and sufficiency of Skill, be thou the *Bezaleel*, the '*Builder of the spiritual Tabernacle*, *engrave* the *precious* '*Stones* of Divine Doctrine, exactly square and fit 'them, polish and trim them up wisely, and add 'Lustre and Gracefulness, and Beauty to them, let 'that which was before look'd upon as *difficult* and 'obscure, be rendred clear and intelligible whilst 'thou expounds it. Let Posterity be obliged to 'thee for understanding that clearly and distinctly, 'which in former times was only venerated for its '*Mysticalness* and Abstruseness; however, take this 'Caution along with thee, Do thou so *teach* what 'thou hast *learnt*, that when thou makest new Dis- 'coveries of what was unknown before, thou dost 'not broach new fangled Doctrines, but 'old Truths in a new Method. *So the* *Commonit. cap.* '*Famous* Vincent. Lirinensis. xxvii.

Again; 'O! *Timothy*, keep, *&c.* 'Avoiding prophane and vain Bablings, (or ac- 'cording to the vulgar Translation) *prophane Novel-* '*ties of words*, new fangled Words or Phrases; Turn 'aside from them, flee and avoid them as a Viper 'or a Scorpion, or Basilisk, least they strike thee 'not only by their touch, but likewise by their 'sight and discourse. What is meant by avoiding? 'With such as these, no not to eat. What is, Do

'thou avoid? *If there come any unto you, and bring 'not this Doctrine,* [2 John 10.] What Doctrine, 'but the Catholic, Universal, continuing and re- 'maining *one* and the same successively thro' every 'Age, and to all Eternity? What then? Receive 'him not into your House, neither bid him God- 'speed: For he that biddeth him God-speed, is 'partaker of his evil Deeds, *ver.* 11. What is pro- 'phane? Which have nothing of *Sacredness* or *Reli- 'gion* in them, altogether foreign, and unknown 'to the Church, which is the Temple of God. *Of 'Words*, that is, Novelties of Doctrines, Things 'and Opinions which are contrary to Antiquity. 'Which if they be entertain'd, it's necessary, that 'the Faith of the blessed Fathers must wholly, or 'in a great measure be violated or 'corrupted. *Vinc. Lirinensis.*

Commonit. cap. xxxiii.

Again, the same *Catholick, Orthodox* and *venerable* Writer, lays down this for a *Characteristic* and *discriminating Property* of *Heretick*s and *Schismaticks* to delight in, and to set up Novelties. 'Avoid (saith the Apostle) Novelties 'of Words and Phrases, to entertain or follow 'which was ever the Practice of Hereticks, but ne- 'ver of Catholicks. And in good truth, what e- 'ver Heresie but *sprung* up under some *certain Name*, 'Place or *Time*. Whoever set up Heresies, but who 'first *departed* from the *Consent* of *Universality* and 'Antiquity? And so he proceeds to enumerate a great many of the most notorious Heresiarchs.—— —— 'By all which (saith he) it's clearly manifest- 'ed to all, that it's the Property and Custom of all 'Heresies, to delight in Novelties, to nauseate Anti- 'quity, and by Oppositions of Science falsely so 'call'd, to make Shipwrack of the Faith. On the 'other hand, it's the *Property of the Catholicks*, to *keep* 'the *Depositа*, *to hold fast to the Doctrines of the Fa- 'thers*, *and to condemn prophane Novelties*; And as the 'Apostle

'Apostle hath said again and again, If any one 'preach unto you any other Gospel than that ye 'received, let him be accursed, *Gal.* 1. 8. Now what is given here in charge to *Timothy*, in reference to the Sacred *Depositum*, 1 *Tim.* 6. 20. Of keeping the *Faith inviolable*, *uncorrupt*, *untainted*; by the Holy Apostle, is meant also of, and given in charge unto all the *Pastors* of the Church throughout all the Ages of it; *And the things* (saith he) *that thou hast heard of me among*, or before, *many Witnesses*, *the same commit thou to* [other] *faithful Men* [2 Tim. 2. 2.] who *shall be able to teach others also*; that is, *the Form of sound Words* [2 Tim. 1. 13.] That *good Thing which was by me committed to thee*, ver. 13. *Wholsom words*, *the words of the Lord Jesus Christ*. *The Doctrine which is according to Godliness*, 1 Tim. 6. 3. call'd, the *Commandment*, ver. 14. *Sound Doctrine*, 1 Tim. 1. 10. 2 Tim. 4. 3. The *Truth*, ver. 4. *Mystery of Godliness*, 1 Tim. 3. 16. *Mystery of Faith*, 1 Tim. 3. 9. This Charge is repeated sundry times in both these Epistles, 1 *Tim.* 4. 13. 1 *Tim.* 6. 14. 2 *Tim.* 3. 14. and 1 *Tim.* 1. 3. --- *Charge some that they teach no other Doctrine* (than what they received from us,) or any other contrary to, or upon different Principles from my Doctrine.] *Oxf. Annot. in loc & Annot. in Gal. cap.* 1. *v.* 8. 1 Tim. 1. 3. That the *Truth*, the *Faith*, the Gospel may be continued in an *uninterrupted Succession* of such *Pastors*, *Ministers* to the Worlds end, against all *prophane Innovations*, and *diversity* of Opinion, however boasted of, as Knowledge, *Science*, *&c.* See the *Oxf. Annot.* on 2 *Tim.* 2. 2. 1 *Tim.* 1. 14.

To this purpose, and for this end, the *Pastors* of the *Church* are call'd *Stewards* of the Mysteries of God [Dispensers] such as are especially *entrusted*, *commissionated* and *authorized* so to do, from whose Lips the People are to require the Communication of this Sacred Knowledge, and by whom they are

to

to be built up in the Holy Faith of Christ Jesus, being an *Order of Men*, peculiarly *set apart* to this *great work*, to feed them with this *living Bread*, and *Heavenly Manna*, the Holy Word of God. Hence the Apostle exhorts *Timothy*, and in him all the *Pastors* of the *Church*, to give *Attendance* to Reading, to *Exhortation*, to *Doctrine*, and to *take heed* to his *Doctrine*, i. e. to *Preach sound Doctrine*, and the Truth only, *unmixt*, *sincere*, *uncorrupt*, *unrebukeable*, as it is in *Christ Jesus*, as it came and was received from him, and those to whom it was *revealed* by the *Spirit*, 1 Tim. 4. 13, 14, 15, 16. *To fight the good fight of Faith*; 1 *Tim.* 6. 12. That is, to contend earnestly for the *Truth*, and to maintain it against *all Gainsayers* and *Opposers* that *resist* the *Truth*, and *adulterate* it, To *keep this Commandment unrebukeable until the appearing of our Lord Jesus Christ*, ver. 14. To do the work of an *Evangelist* or *Preacher*, or *Promulger* of the *Truth*, or *Doctrines* of the *Gospel* that he had learnt from the Apostle, 2 *Tim.* 4. 5. *comp.* 1 *Tim.* 4. 6. 2 *Tim.* 1. 13. 3. 14.

From what hath been said then it appears by direct Consequence, that as the *Mysteries* of Christianity, the *Form* of *sound words*, were committed to the *care* and *keeping* of the Pastors of the *one* Church, that there's no *ordinary* way of receiving, or attaining these *Truths out* of the *one* Church, because there are no *Pastors*, no *Stewards*, no *Teachers*, no *Evangelists* but in this one *Church*, therefore whoever would *come to the knowledge of the Truth*, and seek after the Truth, must *seek* it *in*, and *from* the *one Church*, from that particular Order of Men whose Business and Employment, or *Function* it is to intrust Mankind in the Mysteries of the Gospel, and to apply themselves diligently, and to give *attendance to Reading*, to *Doctrine*, 1 Tim. 4. 13. To the *Study* of, and *Meditation* on the *Holy Scriptures*, in order to explain them unto others.

And

And to *convince* us of what *great Authority* their *Joint Expositions* of the Holy Scriptures, and preferable to *any* of *private Interpretation*, especially as to what is of *Common* or *Universal Concern*, and of *general Obligation* to *all Christians*, either in reference to the *Faith*, the *Unity* and *Essence* of the *One* Church, the *Sacraments* and *Morals*, or *Practicals* of *Christianity*, I think it not improper to transcribe here two or three eminent Passages out of some *venerable* and *famous Ecclesiastical Writers*, for the farther Explication and Confirmation of what I have been treating about.

'And least any one should rashly, and inconsiderately (saith *Vincentius Lirinensis*) presume to slight 'and contemn the Venerable and Catholick Consent of the Blessed Fathers [the Pastors of the *One* 'Church] the Apostle tells us in the 1 *Cor.* 12. 28. 'And *in the Church of God hath set some*; First, *Apostles* [of which himself was one] *Secondly*, Prophets [such as *Agabus*, of whom we read in the 'Acts;] Thirdly, *Teachers*, or Doctors, *ver.* 8. (See *Rom.* 12. 7. 1 *Cor.* 13. 2. *Ephes.* 4. 11. 1 *Cor.* 14. 6. See also 2 *Cor.* 11. 6. 8. 7. 1 *Cor.* 1. 5. 1 *Cor.* 8. 1. Expressed by *Doctrine* and *Teaching* elsewhere, 1 *Tim.* 5. 15. 1 *Tim.* 4. 13. *Oxf. Annot.* in v. 8. 1 *Cor.* 12.) 'whom we call now Preachers, or Ex'positors of the Holy Scriptures, whom the same 'Apostle calls sometimes Prophets, because by them 'the Mysteries of the Prophets were open'd, or ex'plain'd unto the People. Whoever then shall de'spise any of these in a Divine manner set and con'stituted in the Church of God, being of one and 'the same mind as to the sense and meaning, as to 'the Catholick Doctrine, he despiseth not Man, 'but God, from whose Orthodox, Unity, Consent 'or Agreement, least any one should differ, the 'same Apostle most earnestly intreateth, saying, Now 'I *beseech you Brethren, by the Name of our Lord Jesus*

'*Christ*,

'*Christ*, that ye all *speak the same thing, and that there* 'be no *Divisions among you*, but that *ye be perfectly* 'joined *together in the same Mind, and in the same* 'Judgment. But if any Man should dissent from 'their Communion or Unity of Judgment, let him 'hear that of the same Apostle, *God* [the Donor of such Gifts] *is not the Author of* [Dissention and] *Confusion, but of Peace, as* [we see such things were orderly done] *in all* [other] *Churches of the Saints*;' (1 Cor. 14. 33.) that is, of the 'Catholick or Orthodox, 'which are therefore call'd *Saints* or *Holy*, because 'they persist in the *Communion* of *Faith*, (or the Commonly or *Universally* receiv'd Faith.) 'And 'least any *private Person* overlooking [and arrogantly disdaining] all others should set up himself, or 'give out that he alone ought to be heard, and believed; A little after he addeth [and in these things, I your Apostle require your Obedience and Conformity to other Churches] What? came the Word of God [or the Gospel, first] out from you? Or came it only unto you? [that you should practice in such things contrary to the Directions of me your Apostle, or the Example of ancienter Churches in Christ.] 1 *Cor.* 36. Paraph. *Ox.* And to prevent this being slightingly or scornfully received, he adds, *ver.* 37. If any Man [amongst you pretend, or] think himself to be a Prophet, or spiritual [or gifted] that is a Teacher, a Professor of 'spiritual things, let him by all means be a Lover, 'and Admirer, and studious of Equality and Unity [or Unanimity] not preferring his own private 'Judgments and Opinions before others, nor receding from the stated and agreed Sense of all. But 'if any Man will be ignorant of the Commandments of the Lord [from Divine Inspiration, ver. 37. Paraph. *Ox.*] That is, either will not be inform'd 'of what he knows not, or despiseth when known,

Oxf. Par. in loc.

'let

'let him be ignorant [at his own peril, since he is 'sufficiently inform'd, *ver.* 30. Paraph. *Oxf.*] That 'is, he shall be accounted unworthy to be respect-'ed by God [or own'd by him] amongst those, 'who are united in Faith, and equal in Humility, 'than which Evil nothing can be even imagin'd 'more severe and sharp. *Vincentius Lirinensis Commonit. Cap.* 40.

From this, and the foregoing *Passages* of this *ancient Writer*, we may observe, as there is but *one Gospel*, because but *one Truth, one Rule* of Faith, so the *Sense* and *Meaning* but *one*, and that declared best and most safely, by the *Unanimous* Consent of those *whom Christ* hath constituted to be our spiritual *Guides, Teachers* and *Expositors*, the *Pastors*, the *Ministers* of the *Church Catholick*, their *Catholick Interpretations, Expositors, Commentaries* the *certainest Means* we have left us, to come to the true *Knowledge*, right *Understanding* and *Meaning* of *Christian Doctrine* and *Practice*, because the *Divine Oracles* were delivered into their Hands, committed to their *Charge* and *Keeping* from the beginning of Christianity, and are to be continued so throughout all *Ages* to the End of the World, for the *Edification* of the *Church*; and that that *Sense* or *Interpretation* of the *Holy Scriptures*, or *those Doctrines* have the *greatest Claim* to Truth, that have the *concurrent Testimony* of the Pastors of the *Church* in the *remotest* and *purest* Ages of Christianity; *That Truth is ancienter and existed before Novelty, true Doctrine before Heresie; That that which was first delivered by Christ or his Apostles, or their immediate Successors, hath the best Plea and Prescription for Truth, and that as for Error and Falshood, that was trumpt up afterwards, or in latter Ages [or at least after the Delivery of Truth.]* Tertull. de Presc. cap. xxix. Id. ca. xxxi.

So then if we search after *Truth*, we must search for it where it may be found, where it is *deposited*, *viz.*

viz. from the *lawful genuine Trustees*, and *Stewards*, the Pastors of the *one Church* to whom *Christ* hath committed it. *Christ* is but *one*, the *Way* but *one*, the *Truth* or *Faith* but *one*, the *Priesthood* but *one*, and all these *Ones* to be found *only* in the *one Body*, or *one Church* of Christ: 'The * *Doctrine*, the *Institution* of Christ but *one*, 'always the same, invariable; which all Nations are oblig'd to believe, and embrace, and to hold fast if they wou'd be saved, and therefore to seek after it, and when 'they have found it, to believe it, to keep it inviolable, and then never to seek any farther, *&c.* 'The reason, saith he again, of this Saying [of 'our Saviours, Seek and ye shall find] consists in these three Articles, in the *Thing*, the *Time*, and the '*Manner*. In the *Thing*, what we are to seek. The 'Time when, the Manner how. Therefore we 'must enquire and seek after what Christ hath instituted, so long as we do not find it, and so long 'till we find it. But thou hast found it, when thou 'hast believed, for thou hadst not believed if thou 'hadst not found it; for as thou hadst not believed 'if thou hadst not found, so thou hadst not sought 'it, but in order to find it. To this end thou seekest, that thou mightest find, and for this end thou 'shalt find that thou mayst believe. Thou hast 'fix'd and defin'd the whole Time of seeking and 'finding, by believing.——This is the *Ne plus ultra* that he hath determin'd and bounded thee 'with, that would have thee believe nothing beside what he hath injoined and instituted, and 'therefore not to seek any longer. But, if because 'there are so many other things instituted by *others*, 'therefore we must seek so long as we may find, 'we

* *Sed in primis hoc propono, unum utiq; & certum aliquid institutum esse à Christo, quod credere omni modo debeant Nationes, & idcirco quærere, ut possint cum invenerint credere, &c.* Tertull. *de Presc. cap.* ix.

'we must be always seeking, and never believe at 'all. Where will there be an end of seeking, a 'stop to our believing, and a Discharge from find-'ing? With *Marcion*? But *Valentinus* cries out, and 'urges, Seek, and you shall find; with *Valentinus*? 'But *Appelles*, and *Hebion*, and *Simeon*, and all the 'rest [of the *Hereticks* and *False-teachers*] teize me 'with the same Note, to draw me over to their 'Party: Therefore I'll be of none of these Sects, 'since I am attack'd on every side, with *a seek and 'ye shall find* [and never the nearer, and still to 'seek.] And thus they would have me be of no 'Party, as if it were impossible ever to understand 'that which Christ hath instituted, which neverthe-'less must be sought, and must be believed. *Tertull. 'de Presc. cap.* x.

'Again, no one *seeks*, but he who had not, or 'hath lost. The Woman that lost the piece of Sil-'ver, sought it diligently; but when she had found 'it, she left seeking, *Luke* 15. The Man that had 'no Bread, therefore knock'd up his Neighbour; 'but after he arose and gave him the Loaves, he 'ceased knocking, *Luke* 11. The Widow that im-'portun'd the Austere Judge, after he had aveng'd 'her of her Adversary, left off being any farther 'troublesome unto him, *Luke* 18. So that here's 'an end of seeking and knocking, and asking; '*For every one that asketh receiveth, and he that seeketh 'findeth, and to him that knocketh it shall be opened,* 'Luke 11. v. 10. Let him observe and consider 'well who always seeks, because he doth not find: 'He seeks there where it cannot be found. Let 'him consider, who's always knocking, because 'it's not opened unto him: He knocks there where 'no body is. Let him take notice, who's always 'asking, because he's never heard; for he asks of 'him who doth not hear. *Tertull. de Presc. adv. 'Hæres. cap.* xi.

'Altho'

'Altho' hitherto we must *seek*, and always, yet 'where must we seek? among Hereticks, where all 'things are strange and contrary to our Truth? 'To whom we are forbidden to go, [2 *John* 10. 'II.] What Servant hopes to find Food from a 'Stranger, or at least from an Enemy of his Master? 'What Soldier takes a Donative, or Pay from 'those who are not Confederates, much less from 'Kings that are Enemies, unless he turns Renega- 'do or Deserter, or Rebel to his Master? The 'Woman look'd for her lost piece of Silver within 'her House. The Man that wanted Bread, knock'd 'at the Door of his Neighbour. And the Widow, 'tho' she was importunate and troublesom to the 'severe Judge, yet he was not an Enemy. No 'one can be edify'd or instructed from whence he 'must expect Destruction; nor be illuminated by 'that [or him] which involves him in [greater] 'Darkness and Obscurity. *Tertull. de Presc. cap.* 'xii.

'Therefore, saith the same Writer, we put in 'this Exception against Hereticks [and Innovators, and lay down this as a certain Rule, Test, or κεῖθρον to distinguish and discriminate Doctrines by.] 'If Jesus Christ sent his Apostles to teach, that no 'other Teachers are to be received than those 'whom he hath appointed [or sent] *None other 'knows the Father but the Son, and those to whom he 'hath revealed him?* neither doth it appear that the 'Son revealed him to any other than to the Apo- 'stles, when he sent to preach what he had *reveal'd* 'unto them. But what they Preach'd, that is, 'what Christ had *Reveal'd* unto them (here I put 'in my Exception) can no otherwise be prov'd, 'but by those *Churches* which the *Apostles Built*, by '*preaching* unto them, as they say, by word of 'Mouth, and afterwards by their Epistles or Wri- 'tings. If it be so, then it's manifest, that all

'Doctrine

'Doctrine that doth agree with the Faith of those 'Mother and *Original Apostolical* Churches, must be 'look'd upon as true [Orthodox and Genuine] as 'holding that which the Churches received from 'the Apostles, the Apostles from Christ, and Christ 'from God: But on the contrary, that all other 'Doctrine must be adjudged [and rejected] as a 'Lie, which contradicts, or is opposite to the 'truth of the Churches and the Apostles, and 'Christ, and of God. *Tertull. d. Preser. adv. Heres. cap.* xxi.

To this I shall add one *Prescription* more, or *Exception* that *Tertullian* puts in bar against all the *Hereticks* and *Sectaries* of the World, that ever were, or ever shall be, because they are all as *contrary one* to the *other*, as they are to the truth itself; because it is *una*, one indivisible, as Error is *multiplex*, *manifold*, *big* or *pregnant*, with many other: And as *Heresies* and *Schisms* have their *discriminating Singularities* and *Opinions*, so all *contrary*, *opposite* to *Apostolical* Doctrine and *Truth*, and *destructive* of *Christian Faith*, and all this an infallible and sad Consequence of *going* out of the One Church, the Pillar and the Ground [or Stay] of Truth; *Oxf. Annot.* 'What 'cannot they do, what will they stop at after their 'Blasphemy? But tho' they forge [and coyn] new 'Opinions, *&c.* they shall get nothing by it, for 'their Doctrine itself compar'd and set in view 'with that of the Apostles, by its diversity and 'contrariety shall pass Sentence, that it's none of 'the Apostles nor Apostolical Successors, because 'as the Apostles taught not [preach'd no different 'Doctrines amongst themselves, so the *Apostolici*] 'or the immediate Successors of the Apostles, did 'not give out contrary Doctrines to what the Apostles preach'd, except those who separated from 'the Apostles, and so preach'd otherwise. *Tertull. d. Prescript. c.* xxxii.

Having, I hope, sufficiently *evinc'd* by the preceeding Paragraph, that the *Apostles* and their *Successors* were the *Trustees* of the *Oracle* of God, the *Holy Scriptures*, the *Truth*, the *Faith*, by which every sincere Believer expects and hopes to be saved; that it is their Office to *preach* the Gospel, as being *sent* by Christ, and *Authoriz'd* and *Commission'd* thereunto, and invested with the same *Authority* that *Christ* himself was, as I shall shew you by a short *deduction* from the *Scriptures* themselves; that therefore they *Preach* the *Gospel authoritatively*, and all that would be saved, must *hear* them *reverently* and *obedientially*, as *preaching* to them in *Christ's* stead; and it will and must follow, that no other but *commission'd* as they were, none but lawful Pastors, their *Lineal Successors*, deriving their *Orders* or *Commissions* by an *uninterrupted Succession* from the Apostles, and so from *Christ* the *Head* of the *One Church*, can challenge this *Audience*, this *Submission* and *Obedience*, or preach *authoritatively*, so as to lay an Obligation upon Mankind, to receive them and hear them; they must *produce* these their *Authentic Credentials*, before they can prove themselves *Pastors* or *Teachers*, before the Faithful can be obliged to *receive* them or reverence them as the Ambassadours of Christ.

The *Deduction* I promis'd, is this; St. *Paul* expresly testifies, that *no Man taketh this Honour* [of Priesthood] *unto himself, but he that is called of God, as was Aaron*, (1.) Then as to Christ himself, he adds, *that Christ glorified not himself to be made an High-Priest, but he* [*i. e.* God] *that said unto him, thou art my Son, this day have I begotten thee; as he saith also in another place, thou art a Priest for ever, after the order of Melchisedec*, Heb. *v.* 4, 5, 6. And this is my beloved Son in whom I am well pleased, hear ye him, *Matt.* 17. 5. Moreover Christ declareth more than once, that he did not *come of himself*, but that he was *sent* of him that is True, that is God, *Joh.* 7.28.

Joh.

Joh. 8. 42. And then as *to his Doctrine,* he says, I do nothing of **my self,** *but as my Father hath* **taught** *me, I speak these things,* Joh. 8. 28. Again, as *the Father gave me Commandments,* even so I do, *Joh.* 12. 31. The Words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the Works, *Joh.* 14. 10.

Secondly, As to the *Apostles* and their *Successors, all Power* (saith our Blessed Lord) *is given unto me in Heaven and in Earth, go ye therefore and teach all Nations,* baptizing them in the Name *of the Father, and of the Son, and of the Holy Ghost; teaching* them to observe all things *whatsoever I have commanded you, and lo I am with you* [and your Successors] to the end of the World, *Matt.* 28. 18, 19, 20. *As thou hast sent me into the World, even so have I also sent them into the World,* Joh. 17. *Then said Jesus* to them again, *Peace be unto you, as my Father hath sent me, even so send I you,* Joh. 20. 21. *Neither pray I for these alone, but for them also which shall believe on me thro'* **their** *Word,* Joh. 17. 20. *Ye have not chosen me,* but I have chosen you, and ordain'd you [constituted *you* to be my *Pastors, Ministers, Representatives, Substitutes, Ambassadours,* to act in my Name, and in my stead] *that you should go* [being *sent* by me] *and bring forth Fruit* [convert the World by *preaching, promulgating, publishing* the *glad Tidings* of the Gospel, reconciling—] *Joh.* 15. 16. *He that heareth you* [that preach in my Name, and by my Authority] *heareth me,* and he that despiseth you, *despiseth me, and he that despiseth me, despiseth him that sent me,* [even despiseth God himself who Authoriz'd me, and invested me with Power from above for this great Work,] *Luk.* 10. 16. Nay, our Blessed Lord declares it with an Oath; by this means demonstrating the *Grandeur* of the *Apostles Authority,* and *that* of *their Successors* in the exercise of their Ministerial Function, particularly as to the Act of *Preaching,* and the *indispensableness* of the Obliga-

tion to *hear* them, and receive their Message, aggravating the Heinousness of the Guilt of those who reject them, and consequently Punishment; *Verily, verily, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me,* John 13. 20. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ,* &c. Eph. 4. 11. 12. *&c.* That *we henceforth be no more Children tossed to and fro, and carried about with every Wind of Doctrine* [every new fangled Opinion] *by the slight* [such slight as is used by Gamesters, to cheat and over-reach others] *of Men, and cunning craftiness whereby they lie in wait* [as Thieves are wont by the High-way, watching their Opportunity] to deceive [to *trapan* and *seize* the Unstable and Unwary.] (The Mischief that these can do, are prevented by the Gifts mention'd *ver.* 11.) *ver.* 14. See the *Oxf.* Parr. and Annot. on the Place: See also 1 *Cor.* 12. 28. where the Apostle repeats the same *Order* established by Christ in the Church, and to obviate the *Invasions* and *Usurpations* of *False-teachers*, and *Wolves* in *Sheeps-cloathing*: He adds in the next verse, *Are all Apostles? Are all Prophets, are all Teachers?* Is every one a Preacher, or Minister of the Gospel presently, who audaciously takes upon him this *Sacred and High Function?* Is every *Holderforth* or *Babbler*, or *Inventor* of *new* unheard of *monstrous Opinions* and *Doctrines*, to be entertain'd, and heard, and obey'd forthwith without any more to do, as an Apostle, an *Oracle*, and sent by Christ, and deputed by him? One sent by himself, coming of himself, created by himself, ordain'd by himself, call'd by none, but by the *Suggestion* and *Impulse* of the Author of all *Disorder*, and *Confusion*, and *Mischief*, by the *Instigation* of his own *Impudence*, impell'd thereunto by his own Spiritual *Pride*, Ambition, Malice, Revenge, Worldly

Worldly and *Carnal Interest*, or *Necessity*, to be *ador'd*, *run* after, to be the *Head* of a *Party*, *Faction*, and to *promote* some *secret* ambitious Design against *Church and State*, to make his *Fortunes* when his *Trade* or *Employment* fails him, by *defrauding* some, and *ruining* of others; or whilst he is an *Ignoramus* or *Botcher* in his own Calling, to fancy he shall be in this *Holy Function*, a *Workman* that *needeth not be ashamed, rightly dividing the Word of Truth?* [2 Tim. 2. 15.] Of such our Blessed Saviour pronounceth with an Asseveration equivalent to an Oath; *Verily, verily, I say unto you, he that entreth not by the Door into the Sheepfold, but climbeth up some other way* [by any of the foregoing Motives] *the same is a Thief and a Robber: But he that entreth in by the Door* [according to Christ's own Institution, by lawful Ordination derived by *Lineal Succession*] is *the Shepherd of the Sheep*, John 10. 1, 2. And no other let their Pretences from *Corruptions* in the Church, *Negligence* of *Pastors*, the *most absolute Necessity* that can be imagin'd, they are and can be nothing less than *Thieves* and *Robbers*, and none but *wicked* or *ignorant* People, can or ever shall be deluded or circumvented by them: For this is a certain *Maxim*, and comes from the *Oracle* of *Truth* it self, That the True and Genuine Sheep of Christ, the intelligent and sincere *Believers*, *Christians* in *reality*, do not, will not follow them, shall not be deluded by them; they hear the Voice of the True Shepherd, *ver.* 3. but know not the Voice of Strangers, but as soon as they hear it, flee and run away from them, perceiving by the *Odness*, *Novelty*, and *Contrariety* of their *Doctrines* to that of the True *Shepherds*, that they are *Wolves*, *Thieves*, *Robbers*, *False-prophets*, and *Seducers*, v. 5.

Judge now by this short *Deduction*, of the *Sacredness* and *Inviolableness*, as well as absolute *Necessity* of the Gospel-Ministry. 'Tis *Christ* himself that is the *Fountain*, and stands at the *Head* of this *Gospel-Suc-*

cession of *Ministers* in his Church: The *Institution*, Christ's own *proper Act*; 'Twas he that *call'd* and *chose* the *Apostles* to be his Ministers; 'twas he that gave them the *Power* and *Faculty* of traducing or *propagating* this Holy Function in a perpetual Continuation of a *personal Succession*, by a *particular Clause* in that very Commission by which *themselves* were *created Pastors* of the *One* Church: 'Twas himself that bestow'd upon them and their Successors, this procreative Power, (instead of thy Fathers, thou shalt have Children, whom thou mayst make Princes in all Lands, *Psal.* 14. 16.) to the end of the World, without any *Failure* or *Interruption*. To this purpose, the Prophet *Isaias* (that Evangelical Prophet) *My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of* thy *Seed, nor out of the Mouth of* thy *Seeds Seed*, saith the Lord, *from henceforth and for ever.* Isa. 59. 21. *And I have set Watchmen upon thy Walls, O Jerusalem,* which shall never hold their Peace day nor Night; ye that make mention of the Lord, keep not silence, *Isa.* 62. None but *lawful Pastors* ordain'd by such, who *derive* their *Succession* from the *Apostles*, and so from *Christ* himself, and *sent* by them, have Authority to *Preach* the *Gospel*. That *Preaching* is a *Pastoral* or *Ministerial Act*, appears from the *Apostolical Mission* or Commission, *Go preach*; and from divers Texts lately cited in the *Deduction*, a *Consequent* of *Mission* or being *sent*, and so limited or confin'd to this *Mission*; the *usurping* whereof is the *Characteristick* of *Wolves, Thieves*, &c. of those who *run of their own heads*; of *those whose Voice the Sheep know not, but flee them*; against whom the Faithful are so often cautioned by Christ and his *Apostles*, as hath been shewn already: Moreover an Act of the *highest Rebellion* against *Christ*, to take upon them to *Preach* in his *Name*, and to *Administer Sacraments* without *his Authority*, nay, direct-

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ly and expressly against it, and in opposition also to it, a *Guilt* that terminates not only on themselves, but involves *all* that *receives* them, and *adhere* unto *them*, as *taking parts* and *siding* with *Rebels* and *Usurpers*, besides the defrauding themselves of the true and *real Means* of *Salvation* which Christ hath *appointed* and *provided* for them. All the Acts performed by such *Usurpers* bing *Invalid*, and *Nullities* in their *own Nature*, as largely proved before.

From this *Deduction* we may make likewise this *Observation*, that our *Blessed Lord* hath *connected* the *Means* and the *Administrators* of them so closely, that one cannot be *divided* or separated (as to the ordinary way of Salvation) *from the other*, so that the *one* cannot be (ordinarily) had without the *other*: *Preaching* and *Preachers*, *Go teach all Nations*, instructing them in the Faith, in the way of Salvation, Disciple them, Baptize them, Admit them, Enter them into the Kingdom of Heaven. To the same purpose the Apostle likewise *connects Faith* and *Hearing*, with Preaching and Teaching, take the word how you please; *Rom.* 10. 13, 14, 15. For [so *Joel*] Whosoever *shall call upon the Name of the Lord, shall be saved. But how then shall they call upon him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent?* From which words it is obvious and plain, that the *Mission* of Preachers is as necessary to *lawful Preaching*, as *Faith* is to *call* upon God *duly* or *rightfuly*, or as *Hearing* is to the *attaining* of *Faith*, or lastly, as *Preaching* is to *effect Hearing* in us; as the *Apostle* hath not less *divinely* than *elegantly* inserted them in the same Series and Contexture of Speech. But *Faith* is altogether necessary, in order to *call* upon or *invoke* God, as is self-evident: In like manner, *Hearing* in order to get *Faith*, for Faith cometh by Hearing, as the Apostle saith, *ver.* 17.

and then *Preaching* is no less necessary to *Hearing*, because *Hearing*, as the same Apostle saith, *cometh* by the *Word* of God, in the same Verse; and *Mission*, as necessary to the preaching of *this Word*, as well observ'd by a *Learn'd Man*.

Again, from the foregoing *Deduction* we may infer this Conclusion; If the Son of God himself, *Jesus Christ*, came not to *Preach*, but as he was *sent*, nor *Taught* any thing but what he had *learn'd* and *heard* from the *Father*, nor *acted* any thing but what he had a *Command* for; and, which is farther observable, in a *juncture* of time, wherein *Reformation*, if ever, was highly necessary, who, I pray, is he (unless inspir'd and immediately instigated thereunto by the Spirit of *Antichrist*) that without being *sent* or commissioned in a regular way, shall dare to set up a *New* Priesthood, and consequently *New* Doctrines under the colour of *Reformation*, of *purging* out *Corruptions*, *supplying Deficiencies*, and *enjoying purer Ordinances*? &c. Is not this *taking* upon them *more* than even *Christ* himself did, who neither *assumed such* an *Authority*, nor preached any thing, but what he *heard* and *received* from the Father? If this be not *Antichristian*, then nothing is or can be so: For 'tis absolutely incumbent upon all those who separate from any part of the *One Church* (which must be suppos'd to have a *true* and *lawful Ministry*, or else it cannot be a Church) or undertake to *reform Abuses* in it, *&c.* to prove themselves *lawfully* and *rightfully sent*, and commissionated for that Work, or they must be accounted *Schismaticks*, the *Authors* of *Confusion*, *Innovators* and *Impostors*: Here's no mincing the matter, because once allow that private Persons by their own *Instinct* and *Impulse*, a Power to *erect Churches*, *set up Altar* against *Altar*, to *Congregate Members*, *Administer Sacraments*, *Preach up new Doctrines*, *Expound* and *Gloss* upon the *Scriptures* at their pleasure, 'twill follow, that every one that pleases may do

do the same, (and if this be Gospel-Liberty, and the Right of every Man, who can hinder them?) and then farewel to the *Peace* and *Order*, and *Unity* of the *Church*, *Unity* of the *Faith*, *Ordinances*, *Ministry*, and *Christianity* it self. For it's impossible there ever should be wanting *Pretences* and *Colours* for *Reformation*, *Separation*, *Dicisions*, *Discords*, and the like, so long as there are Men of corrupt Minds and Principles in the World, and such as will follow them, as this *Nation* sufficiently experimented from 1641, to the Year 1660. And as we have now since this *Toleration*, for the space of 18 or 19 years, and were it not for the Over-ruling and Merciful *Providence* of God, that *restrains* the *Violence* and *wicked Designs* of *unreasonable* Men, 'tis more than probable that the very Name of *Christianity* had been near Extinction among us e'er now.

But now to return to you of the Anabaptistical Perswasion, to whom in particular I address this Discourse, If Christ be the *Fountain* and *Root* of all *spiritual Authority*, from whence do *our Sectaries* and You, my Friends, *derive* yours? If you would make it appear that you *derive* it from Him, you must *derive* it from him *mediately*, or *immediately*, or else you are *Antichrists*, as may be proved from your *own Confessions* in your Writings. *Mediately*, I am afraid you cannot; shew how your *first Authors* deriv'd theirs, who were their *Ordainers*, and so convey'd the Power of *Ordination* unto them, to be *transmitted* unto others. For instance sake, prove your *visible Succession* for *these last Three Hundred* Years, if you can; we will be contented for the present with such a Period, and will not *drive* you farther, nor urge you to traduce your Mission or Succession from beyond the Seas; or if you please, you may if you can; nay, take your Liberty to go as high as you will, and to do your utmost, but no *Chasms*, *Breaches*, or *Interruptions*, will or ought to be allow'd you,

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as prove a *plain*, a *total Intercision*: For if so, 'tis a plain Case that the Church may *fail* in general, which is contrary even to *Christian Faith*, and *Christ's absolute Promises*. *Heaven and Earth may sooner pass away than the least tittle of his Promise*; we may as soon suppose that Christ shall cease to be Christ, as suppose the *Failure* of his *Church*: If that can *fail*, then the *Gates* of *Hell* are of greater *Force* and *Prevalence* than *Heaven*, than *Christ* himself. Nay, should the *Church Universal* be destitute of its Pastors but for one Hour, it would be a Breach of Promise, and a Reflection upon the *Veracity* of *Christ* its *Head*, which can never be imagin'd by any true and sincere Christian, and cannot be even suppos'd, or surmis'd in the least but by such as are worse than even *Pagans*, nay, if possible, than Devils, it being the very Heighth and *Quinteſſence* of *Blasphemy*, and *subversive* of all our *Christian* Hope, and so undermining Salvation it self. To suppose This is to overturn our Christian Faith, and even to banish the very Notion of God, the Mysteries of the *Incarnation* and *Redemption*, and Heaven and Future Happiness, out of the Minds of Men, and to *transform* them into meer downright *Atheists*, and so take our *Leaves* of *Religion*. Shew me but when the *Church* of *Christ* was ever *destitute* of lawful Pastors, and I'll readily then acknowledge you to be the *One Church*, and even what you please besides, or that *Christianity* it self is the most *monstrous* Cheat and *Imposture* that ever was contriv'd or *forg'd* by the Wit of Man. But then withal I must tell you, if you can't produce me the Instance *demanded*, you must confess, or at least all *discerning* and *impartial* Men besides will, That you are the most *impudent Hypocrites* that ever liv'd in the World, *Blasphemers*, *Antichrists*, and obnoxious to all God's Judgments *threatned*, and *due* unto such.

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See now into what *desperate Dilemmas* you betray your selves, by setting up at this time of day, after a *Revolution* of so many Ages, after a *Chasm* or *Interval* of so many *Hundreds* of Years, from the *Apostles Times*, till *your first starting up* into the *World* (but here I argue from that *time*, let it commence when it will, from whence you have continued *your Succession*, such as it is, to this very day, and *no other Time* or *Times*, for I look upon them as nothing material in the least respect) for the *true*, *genuine*, *only* (*exclusive of others in present being*) *Successors* of the *Apostles* and *Ministers* of *Christ*, implying hereby, that all that preceded you for a *Thousand Years*, and much more, were no better than *Pagans* or *Turks*, *out* of the *Gospel-Covenant* and *Promises*, and *Privileges*, *bore* no *Relation* unto, or had any Interest in *Christ's Sacrifice*, *Satisfaction*, *Propitiation*, *Redemption*, *Merits* and *Intercession*, and consequently *Damn'd*: That there was no *Church*, no *Communion* of *Saints*, no *Members* of *Christ*, during all this space, consequently no *Head* of the *Church*, (where there's no Body, there can be no Head) no *Mediator*, [Ephes. 4. 4, 5.] no *Intercessor*, no *Means* of *Salvation*, no *Grace*, no *Faith*, no *Hope*, no *God*, no *Holy Spirit*, no *Heaven*, no *Hell*. All this must follow, and so the Gospel a meer piece of *Forgery* and *Imposture*, and your selves a parcel of *Atheists* and *Cheats*, all your *Godlineß* nothing but *Artifice*, *Policy* and *Trick*, to *shame* and *guggle* and *befool* a parcel of *credulous*, *stupid* and *unthinking Sots*, and to *drive* on *your* particular *Designs*, and *Projections*, and *Interests* to gain and enclose the World, and all its present Advantages into your own Hands. These Consequents, I must tell you again, follow so *fully* and *close* from your Practices (the best Interpretations of your *secret Principles*, whatever you *publish* to the World as a *Cloke* or *Mask* to *cover* you from the *Discovery* of others, for Mens Principles are best known by their *Fruits*) that you can never discharge

discharge yourselves or get rid of them, unless ye can (in consequence of your being the *True Church*, the *Saints*, and so the *only* Possessors of *Grace*) *prove* that *stale Principle* of your *Progenitors*, that *Dominion* or *Right* to this *World's Goods* is founded in *Grace*, and that in Consequence of That, you have a *Right quocunque modo*, its no matter how, or by what Means, to *recover* the *Possession* again: For, by the way, this is one of your main *Arcana Imperii*, the *Secret* of *Secrets*, as 'tis too sadly known by manifest and manifold Experiences; and for the Recovery of your pretended *Antient Rights*, no *Measures*, no Methods, *per fas aut nefas*, are stuck at by you, and all other *Sectaries leaven'd* with your Principles: You have an antient Right, this Right you may prosecute by any *probable* Means, *probable* as to the Success, *Fraud*, *Perjury*, *Murther*, *Sacrilege*, *Rebellion*, &c. You are the *Saints*, all others *Reprobates*, *Cast-aways*, *Firebrands of Hell*, *Antichrists*, *Brats of the great Whore of* Babylon, *Idolaters*, *Apostates*, *Enemies to God and Christ*, *Usurpers of the Rights of the Saints*, to Out them, and to destroy them, the indispensable Duty of all that have the Means and Opportunity, no matter how, and so all the Villany in the World *sanctify'd*, *lawful*, *pious*, *meerly* by being *put* in *practice* by the *Saints*.

To came a little closer to the Point in hand then, as I said, you must prove your *Mission*, your *Ministry*, if you would be accounted to have any, either *Mediately* or *Immediately*. If *Mediately*, prove I say again, your *Succession*. Produce your *Ordainers* that transmitted this *Succession* down unto you. Do your selves so much Right as to give us their *Names*, that we may know *who* they were; *when* and *where* they first of all *Constituted* any of your foregoing *Ministers*, or *Pastors*, in this Island: Let us know whence they *Derived* their *Missions*, and *Power* to *impose Hands* for the *Making* of *Ministers*; or whether they were not

not *Self-created*, taking their *Origin* from *Themselves*. I will not *positively* condemn you; perhaps you have more to say for your selves than I, or many more knowing, are aware of. The Inferences I have made run upon *Supposition*, that you cannot *prove* or make good your *Mission*; and possibly you keep many things to your selves upon *Reserve*, till you are forc'd to give 'em vent by being *press'd hard* to it. All I have to say at present is only this; That by what I can learn from the very *little* and *late Conversation* with a *very few* of your Writings, I am perswaded no *Argument* of 'em can bear water, or *stand* the *Test*; therefore I trust, without any *Breach* of *Charity*, I may venture to say, You can never *get over* the Consequences you are so liable and expos'd unto. But to do you all the Justice I can, and to give you *fair play*, I shall now address my self to examine a little those *Arguments* you insist upon, to *assert* and *vindicate* your *present Ministry* by.

In the first place then, I find in your *Confession of Faith*, Printed in the Year 1699, Chap. 26 *of the Church*, §. 9. you tell us, That "The WAY APPOINTED by *CHRIST* for the *Calling* of any "person, Fitted and Gifted by the Holy Spirit unto "the Office of *Bishop* or Elder in a Church, is, "That he be chosen thereunto by the common "Suffrage of the Church it self; and quote *Act.* 14. 23. and refer us to the *Original* for the Proof of this *Way*: In short, by the *Election* of the *Membership* of the *Particular Church*. This you say is the Way *appointed* by Christ.

In Answer, should this appear not to be the *Way* appointed by *Christ*, pray tell me, What sort of *Sin* are you *guilty* of then? In the *first Place*, Where hath *Christ* deliver'd any such *Way* as this in all the *New Testament*? There's not one Syllable or Tittle of it in all the *Gospels*, or any thing that looks like it in the least imaginable Degree, neither *Pre-*

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cept, nor *Example.* He *chose* the *Apostles* himself, he *constituted* the *Seventy.* Here's no mention of the *People,* in reference to the Matter in Hand; and if we cannot find it in the *Acts* or *Epistles,* then all this Platform is cashier'd at once; then it will prove to be a mere *humane Invention* and Figment at the best, an *Ignis fatuus,* a *New Light;* that is, a meer Innovation and Error, and *Blasphemy* into the Bargain; because, contrary to all Sense as well as Scripture, father'd upon our *blessed Saviour,* and *prophanely* call'd *His Appointment.* And since there are but *three Texts* urg'd to build this *Phantasm* upon, I shall in short examine them, and begin first with that Text referr'd to in the *Margin, Acts* 14. 23. and consult the *Original* as directed: χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν. *&c. And when they had ordain'd them Elders in every City,* &c. which, according to your Sense, ought to be render'd thus, And when they (that is, the People) had chosen them, or to themselves, *Elders* by common Suffrage in every City, and had prayed with Fasting, they commended them to the Lord on whom they had beleived.

In answer to the Inference you draw from this Text for the *Peoples* Right in *Election* of *Elders,* I shall *observe,*

1*st,* That here is no *expres's* mention in the *Text* or *Context,* of the *People* or *Church Members* in the least, as to this Affair: Here's no Direction given to them to *loook* out any *Fit* or *Gifted* Persons for the *Ministry,* or to *choose, &c.* nor *any Act* mention'd in all this Passage, but of *Paul* and *Barnabas confirming the Souls* of the Disciples, exhorting them, *&c. v.* 22. and of *Paul* and *Barnabas Ordaining* them Elders, nothing of the Peoples *Electing* to themselves Elders.

2*dly,* Granting χειροτονήσαντες to refer to the People, then there will follow some strange Absurdity which

which will destroy the Sense and Coherence of the whole Passage, which evidently, from *v.* 21 to the End of the Chapter, is spoken of *Paul* and *Barnabas*; *And when THEY had preach'd the Gospel,* &c. *ver.* 21. *THEY return'd,* &c. *ver.* 22. *and when THEY had ordain'd,* &c. *THEY commended them to the Lord, ver.* 23. And after *THEY had passed, ver,* 24. *and when THEY had preached,* &c. *THEY went down,* &c. *ver.* 25. *and thence sail'd to Antioch, from whence they had been recommended to the Grace of God for the Work which THEY fulfilled, ver.* 26. *and when THEY were come,* &c. *THEY rehears'd,* &c. *ver.* 27. *and there THEY abode,* &c. All these *THEYS* are spoken of *Paul* and *Barnabas,* and if so, then not of the People. Then,

3*dly,* It will follow, That *Paul* and *Barnabas Ordain'd* these *Elders,* these *Pastors* to preside over them, that is the *Disciples* or *New Converts,* to *minister* to them in *spiritual Things*; so that the Word χειροτονήσαντες, is appropriated to, or predicated of *Paul* and *Barnabas,* exclusive of the People or Church-Members being interessed in either their *Election* or *Ordination,* or in the least concurring in this Act for any thing that appears from this Text, or any other in this Chapter.

4*thly,* χειροτονήσαντες therefore in this Place, if it be rendred by *giving Votes* or *Suffrages,* must signifie only these two, *Paul* and *Barnabas,* going to Vote for *Elders,* which is very absurd, there being no manner of Grounds for any such trifling Notion, and therefore in Propriety it ought not to be constructed so, but only their *Appointng* Elders or Pastors over the Converts hereby, by *Ordinatian* or *Imposition* of Hands, and is equivalent with καθίσαι, *Tit.* 1. 5. *For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting,* καὶ καταστήσῃς, *and ordain Elders in every City)* which is us'd for a compleat Constitution of Office, as *Acts* 7. 10.——*And he made him* (that is, *Joseph*) *Governour,* κατέστησεν, *over Ægypt, and*

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all his House; So Luke 12. 42. *And the Lord said, Who is that faithful Servant, and whom his Lord shall make Ruler,* ἐπὶ καταστήσει ἐπὶ τῆς θεραπείας αὐτοῦ, *over his Household?*

Or *5thly,* If you will contend for this Sense of the word χειροτονεῖν, to signifie to *Elect,* by giving of *Suffrages,* you ought to make it appear that this is the constant Sense of the *Word,* or produce some parallel Place or Places to enforce this Signification of it *here,* which you, nor the *Independents* have ever been able to do, that I know of; tho' we find the *Word* used in some other Text importing the same signification I have urg'd, *viz. Constituting, Ordaining, Appointing,* exclusive of Election by Votes, *Extending* or *Stretching* out of the Hands, as in *Acts* 10. 41. *Not to all the People, but chosen before of God,* προκεχειροτονημένοις or preordain'd; I hope you will not lay by *Votes* and *Suffrages,* and therefore this cannot be urg'd as the necessary meaning of the Word, since it may imply the *Act* of *Choosing,* or Choice in *one* as well as in a *many.* Besides, the *word* hath been so us'd, even in *Roman* and *Greek Authors,* when predicated of *single* Persons; for which I refer you to Dr. *Hammond,* in his Annot. on the place.

6thly, Allowing, according to your Sense, that χειροτονήσαντες αὐτοῖς πρεσβυτέρους, signifies *Elected* them *Elders* by lifting up of Hands, or by common Suffrage, in Grammatical Construction, as I said, it must be meant of the Apostles Election, by lifting up of, or stretching out their Hands; and thus the People are cashier'd from the Right of Election (which I suppose *you,* with the *Independents,* make the *Essence* of *Vocation,* and likewise *Ordination)* by the Text and Context so far as can be Logically deduced from them; and consequently you can never make it appear from the Text, that *Christ* ever appointed *this* way for the *Calling* of any *fitted* or *gifted,* &c.

&c. unto the *Office* of *Bishop* or *Elder* — by the *common Suffrage* of the *Church* it self, that is, by *Lay-Members* from this Text, which doubtless, the *Compilers* of your *Confession* chiefly insisted on, and thereon laid much Stress, referring to no other place of Scripture but only this single one, which is as far from being a *Precedent*, as it is from being a *Precept*, as hath been shewn; and if you cannot better assert it in your Sense, I see not how you can be excused from *wresting* and *perverting* the *Scriptures*, and adding to them at pleasure; and therefore by publishing your selves to be *False-teachers* of *Novelties*, if not guilty of *Blasphemy*, in making Christ the *Author* of your *Errors*; as well as *Antichrists*, by *thwarting* and *running Counter* to his *Institutions*, which you pretend to be such *literal Sticklers* for, and by *doing* your selves what you so impetuously and boldly condemn in others, αὐτοκατάκριτοι, are *self-condemn'd* out of your own Mouths and Writings, as may be prov'd in another place.

As to that Text out of *Acts* 6. 3, 5, 6. from whence you infer the Peoples *Right* and *Power* to *Elect* Deacons, I have these things to reply:

First, It may most apparently be concluded from the *Context*, that the *Reason* why the *Apostles* order'd the *Multitude of the Disciples* to look out *Seven fit* or qualify'd Persons to be made *Deacons*, principally to attend upon the *daily Ministration* or *Distribution* of *Alms* for the Sustenance of the Poor, was on *Account* of their *Murmurrings* and *Discontents* that arose among them in reference to that *Business*, that upon such their *Choice*, the Apostles might be eased of that uneasy Charge and Burden, and to allay their present Heats, and keep them quiet for the time to come; and from this their own Act to take away, as far as possible, all Occasion of Complaints as to the matter in hand, the impartial Case of the Poor. It's impossible to infer any thing else from the whole

passage but only this, That the *Apostles* bid them, amongst Persons so and so qualified, to *nonimate Seven*; and this is the whole Business, and nothing else as to the *Disciples* or *Members*, the *whole* of the Apostles Design *that* they thought fit to impart or communicate unto the People at that time. The entire Passage is thus; *And in those Days when the Number of the Disciples was multiplied, there arose a Murmuring of the Grecians*, because their Widows were neglected in the *daily Ministration*. *Then the Twelve called the Multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God, and serve Tables. Wherefore, Brethren, look ye out among you Seven Men of honest Report, full of the Holy Ghost and Wisdom, whom ye may appoint over this Business. But we will give our selves continually to Prayer, and to the Ministry of the Word.* And the Saying *pleas'd the whole Multitude, and they chose*, &c. *whom they set before the Apostles; and when they had pray'd, they laid their Hands on them*: This is the whole matter. Now, pray what would you infer from it? That the Apostles here in pursuance of, and in *obedience* to *Christ's Institution*, call'd upon the People to *Chuse* and *Ordain* unto themselves *Ministers*.

2dly, Here's no such thing appears in the whole Story; The *Church* of *Jerusalem*, by all the Circumstances of it we meet with at this very Juncture, did not seem to want Pastors to administer Spiritual Ordinances (at least no such thing hinted here to the Disciples) to *Preach*, *Baptize*, or to Administer the Lord's Supper, to pass Censures, *Suspend*, *Excommunicate*, or to *Absolve*; Here was a *truly Organiz'd Church* already, the Apostles at this time, the *Pastors* of the *Church* there, declaring the Reason why they would have these Deacons appointed, was not for these ends and purposes as to this Multitude of Disciples, but to take care of the daily Ministration of Relief and Sustenance to the Poor, to ease themselves,

selves, that they, the Apostles, *&c.* might be wholly at leisure and liberty to attend upon Prayer, and the Ministry of the Word, the spiritual Concerns of the Church, whilst the *Deacons*, *v.* 4. were employ'd and taken up with the temporal Relief and Support of the Poor and Necessitous, serve Tables, *ver.* 2. I say this is the *Substance* of the whole Story, in Reference to these Disciples at *Jerusalem*, and all that can, with any fair Reasoning or Ingenuity, be inferr'd from it, or deduc'd by the Laws of Reasoning. And if you presume to urge the contrary, pray shew in what *Chapter* or *Verse* of the *four Gospels Christ* ever *instituted* the *Peoples* or *Church-Members Right* you contend for to *chuse* (or as you mean, *call*) Persons to the *Ministerial Function*; if you can't do that, I am of Opinion, you'll never be able to make this Passage a *Precedent*.

3*dly*, It was but reasonable that the *Disciples*, the *New Converts*, who had thrown all their Substance and Estates into the *Common Stock*, and were to live but upon their common Shares out of it, should have the Nominations of the Persons that were to be intrusted with the Distribution of it; and in order to this, the *Apostles* gave them Liberty to name Men of *Integrity*, *Honesty*, and *Impartiality*, for the Discharge of this so considerable a *Trust*; and not only so, but noted likewise, and eminent for their supernatural and extraordinary Gifts at that Time, as that of *Languages*, *Prophecy*, *Working of Miracles*, &c, by which they obtain'd *Reputation*, *Reverence*, and *Esteem*, amongst their *Fellow* Christians, and so the more likely to give Satisfaction unto them, and to stop their Complaints for the future: Not that these *Gifts* were essentially or absolutely necessary to qualify them for this *Trust*, unless you will suppose *That* of the *Gift* of *Tongues*, and of *Wisdom*, if you will reckon it to be the *Discretio Spirituum* in a lower Sense, the *Discerning of the Sprits*; the

one to enable them to converse the more freely with the *Disciples* in their own *distinct native Languages* and *Dialects*, the other to *sound* their *Integrity* in the Representations of their several Conditions and Necessities, which I will not dispute with you.

This is all I conceive can be urg'd as to the *Qualification* of these Deacons at that Time, with Respect to the present Occasion of these *New-Officers* in the Church of *Jerusalem*; tho by the By, we may observe, That the *Apostles* had a farther *Design* and Prospect in the Designation of Persons thus *extraordinarily* qualify'd and *gifted*, which as it appears from the Story, *they did not then communicate to the Disciples*; nor was there any necessity for such a Discovery. For one may easily be induc'd to think, That Men of *honest Report*, Integrity, and Impartiality, might be sufficiently qualify'd for the *Undertaking* and *Discharge* of that Office of *Taking Care* for the Poor, without such *supernatural* and *spiritual Gifts*: Therefore we may fairly suppose the *Apostles* had a farther Drift in the enjoining them to make choice of such *Qualify'd Men*, very probably not in the least thought of by the *Multitude* of the *Disciples*, when their Complaints were made known to the *Apostles*, and when the *Apostles* made the Motion to them to look out *seven such*; and that was to *Ordain* them unto, or invest them with some part of the *Ministerial Power*, for the further *Occasions* of the *Church* which they foresaw, and as they should think meet, to give them *Authority* to *preach the Gospel*, to *baptize*, *&c.* as you may see, *ver.* 10. and *Chap.* 8. 5, 12. So that here plainly seems a *double Designation* of the *same Persons*; they were *sought* out by the *People*, at the Command of the *Apostles*, and presented to them, to be by *them appointed*, or set over the Business of the daily Ministration to the Poor, or for distributing daily Allowances to the Poor, and then the Apostles *pray'd over them, and laid Hands on them*, and so ordain'd them

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to be *Ministers* of *Jesus Christ*: Or if you will, a *double Election* to *two* several or *distinct Offices*; the *People* by the *Apostles* Order lookt out and *chose* them, and set them before the *Apostles*, *ver.* 5. to be made *Overseers* of the Poor, or to be *appointed over that Business* by the *Apostles*, *ver.* 3. and over and above, *inconsulta Plebe*, without communicating it to the People, or advising with them, the *Apostles* by *Prayer* and *Laying on of Hands*, invested them with Authority to *Preach* the *Gospel* and *Baptize*: So that it appears,

4*thly*, That the *Multitude of Disciples*, or *Church-Members*, acted nothing, even in this Business, *authoritatively*, but barely *permissively*, or by way of Condescension from the *Apostles*, as they in prudence thought fit, on the present Juncture or Occasion; nor doth it appear by this, or any other Passage I know of, in all the New Testament, That the People were ever, by *Christ*'s Appointment or *Institution* invested with any such *Claim*, *Right*, or *Privilege*: 'Tis said no where, That they have a *Power* barely to *choose* their *Pastors*, much less that their *Choice* of *fit* and *Gifted* Persons presently gives them, or endues them with *Ministerial Authority*; or that thereby they are (let the Case or Emergency be what it will) *ipso Facto*, *Priests*, *Christ's Ambassadors*, *Stewards* of the *Mysteries* of God, and have the *Power of the Keys*; and *least of all*, have Authority to *lay on Hands*, ordain, or consecrate, or were ever intrusted by *Christ* or the *Apostles* with *Church-Power*: These are all unscriptural Novelties, and meer Flashes of *New Lights*, the Whimsies of a disturb'd Imagination, to speak the best on't, the Inventions of *Theologo-Politico's*, Impostors, and Seducers; or, if you please, the Effects of *Infidelity* in Men of No Religion, that therefore make *Sport* and *Game* with *Religious* and *Sacred* Things, because they either look upon Religion as meer *Priest-Craft*, and an Art to delude the credulous and ignorant World, to carry

on their worldly Designs, or lastly One of *Satan's Stratagems* to *undermine* all *Religion* and true Piety, and banish it out of the Minds of Men. But then,

5thly, Let this Choice of the People be what you can possibly upon the square make it, this *Choice* doth not amount to *Appointing* or *Constituting*, *ver.* 3. that is, collate any Power or Authority upon these seven Deacons: This *Choice* did not ordain them Ministers of *Christ*, 'twas the *Apostles* did **appoint*, 'twas they that *pray'd*, and *laid* their Hands on them: Therefore if *Constituting*, *Appointing over*, &c. be a Collating of Authority, it naturally supposes the Persons so collating, to have the Authority vested in them to authorize others; and so in this Passage, it's evident the *Deacons* receiv'd their Authority from the *Apostles*, and not from the *People*; unless you'll dare to assert, That the Disciples, or Church-Members, delegated unto the *Apostles*, or gave them the *Power* of *Ordaining* in their steads; which you must prove from express Scripture, or else you do nothing.

* ὃς καταστήσω-μεν, *whom we (not ye) may appoint.*

6thly, It is to be observ'd, That that Part of the Office of these *Deacons*, in which these Disciples were immediately and properly concern'd so much as they were, upon the *Apostles* Mission, of which they are said to be pleas'd; [or pacify'd,] was but for a Time, and then these Deacons were employ'd in more Spiritual Matters, and of higher Concern, as Propagating of the Gospel; an Instance of which we have in *Philip*'s preaching with great Success in *Samaria*, see *Chap.* VIII. and going on preaching to *Cæsarea*. We do not here read, That the Disciples presented these seven Men to the Apostles, to be *Ordain'd* by *Them* to *This Work*, for the *Preaching* or *Propagating* of the Gospel; here was no *Original Call* from the *People*; nay, 'tis probable, when the *Apostles call'd the Multitude* to them, *ver.* 2. That they did

did not in the least surmise it was the *Apostles Design* to *quit* their Hands of so *troublesome* a Piece of *Work*, as *serving Tables*, or *waiting* on the *Poor*, and to put it into *other Hands*, much less of the *Apostles Ordaining* those very Persons, so appointed over that very Business by them, to a more *spiritual* and *higher Ministry*; so little do the *Disciples* or People here contribute to this Matter in hand, in either Respect. The *Apostles call'd* them to both, *approv'd*, *appointed*, *ordain'd* them; the *People* did no more than only to go on the Apostles Errand, to fetch such and such Men, and to present them; it scarce amounts to a *Nomination*, there was no Difficulty in the Matter; their Qualifications so notorious and eminent, that they could scarce miss of them or over-look them; the whole Projection and Design was the Apostles, from first to last. But then,

7thly, Let it be likewise observ'd, That granting that these *Deacons* were chosen by the *Suffrage* of the *Church*, (as you call the People here consider'd apart from the Pastors, if you speak the Sense of the *Independants*, and do not use the Word equivocally) for the End and Purpose I have insisted upon, yet it follows not that they have an *Essential Right*, to *elect* to the Ministry of the *Word* and *Sacraments*, or to the Office of *Bishop* or *Elder*, as you say; 'tis not always true arguing or reasoning from the *Less* to the *Greater*, from an *Inferiour*, to a *Superiour* Office; this Consequence will not be allow'd you: Supposing *they* had a *Power* to *chuse* a *Deacon*, will it follow they had a Power to *chuse* a *Bishop* or *Elder*; but you, I am afraid, will never be able to prove this; but will it follow, because if they *chose* them as *Overseers* for the Poor, that therefore they have a Right to chuse a *Bishop* or Elder? You'll scarce be able to prove they had even full Right to chuse in this latter lower Sense. I say, this is a Consequence will not be allow'd you by any who consi-

ders nicely, not to insist upon the *Incapacities* and *Unfitness* of *Private* and *Illiterate* Men for passing Judgment in Things of this Nature, who will not always be determin'd, or seldom are, by *wiser* than themselves, discerning enough in what they do but imagine, or are made believe to be their *Right* in things of this Nature, tho' for the most part very ignorant in the Application of it, whence Multitudes of unavoidable Dangers and Inconveniencies which usually follow, as our own Experience hath often manifested in *Facts* of this Kind. But having enlarg'd sufficiently upon what you have deduc'd, from this Passage, I shall proceed to consider a *third Text* often quoted upon this Subject, tho' not insisted upon by you in your *Confession*, which makes up the *Ternary of Texts*, and all I have met with in yours, or the *Congregational Mens* Writings; and

That is from *Acts* I. 23. From this Text is usually *argued* by the *Independants* (and you seem to be of their Opinion in this Matter) the *Peoples Right* in *Election* of *Ministers*, and thence they conclude that *Election* gives the *Essentials* to an *Officer* or *Minister*. By way of Reply, tis to be observ'd,

1*st*, That it doth not appear that St. *Peter* expressly directed this his Speech to the *Lay-Members*, exclusive of the *eleven Apostles* and the *seventy Disciples*, who are to be suppos'd to make the *major*, or at least the more eminent Part of this *Assembly*, and commission'd by our Saviour himself; and it is but requisite the Speech of St. *Peter* should be express unto them, according to your Manner of requiring *express* and positive Texts in Matters of such Importance as this, otherwise it will not be conclusive.

2*dly*, As to the *Qualifications* requir'd by the Apostle in him who was to supply *Judas*'s Place, none present could be suppos'd so capable of judging of them as the *Eleven*, that were the *First* and *Original*

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sciples of our Saviour: The Person to be chosen, was to be one who had *accompany'd with the Apostles all the Time the Lord Jesus went in and out amongst them*, *ver.* 21. and therefore,

3*dly*, It's highly probable that St. *Peter* directed his Speech particulary to the *Eleven*, *ver.* 15. 16. &c. it being a Matter of grand Concern, and in Modesty none of this *Assembly* so fit to propose the Persons for this *high Station* in the *Church*, as the Apostles themselves; and so,

4*thly*, They set forth, or caused two to *stand forth*, or plac'd two before the *Apostles* so qualify'd; upon which, in a solemn manner, the *Apostles* pray'd, and referred the *Choice* to God himself, who accordingly *determined the Lot* for *Matthias*: So that plainly the *Election* was *God*'s own *immediate Act*, and not the Peoples, as appears by the *Matter* of *Fact*. Besides,

Stelleten Luth. Translat. Steldender the Low Dutch.

5*thly*, The Occasion of the Apostles referring this Matter of *Choice* so immediately to God Almighty, may easily be presum'd to result from their Fear of and *Diffidence* in their own *Judgments*, upon the Account of *Judas*'s *Insincerity*, and *Heinous Transgression*: Who would have imagin'd one so early converted to Christ, that had *walkt with Christ all the time he went in and out amongst the Apostles*, so highly dignify'd by him, should have prov'd so *base* and *infamous* a *Traytor*, to so *Gracious*, so *Divine* a Master? Therefore it highly behoov'd the *Apostles* to *distrust* their own *Judgmment* in this *Choice*, and to use all their Interest with Heaven to interpose in so *weighty* an *Affair*: The Fear of another *insincere false Brother*, may easily be conceiv'd to *daunt* them; the *Scandal* it might have given to the *Gospel*, the *Hindrance* of its *Propagation*, as the dismal Consequences that would have attended so unhappy a *Choice*, and the *Necessity* of Filling up this Vacancy in the *Apostolical*

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College, put them upon this extraordinary way of *Applying* themselves to God for a suitable and happy Supply. So that,

6thly, Can you fancy that it was in the Power, and within the Kenn of the *Common Members* or *Disciples* to help the *Apostles* in such an *Exigency* and such an *Emergency* as this? Can it be suppos'd that they had more *Sagacity*, *Caution*, or *Understanding*, than the *Apostles* themselves? This seems to be the very *Case* from the Matter of their very *Prayer*, v. 24. *Thou Lord, which knowest the Hearts of all Men*, [all their secret Motions, the hidden Springs of all their Actions, their Sincerity, their Duplicity, their most conceal'd Affections and Intentions, and their most inward Thoughts] *shew whether of these two thou hast chosen; that he may take part of that Ministry and Apostleship, from which Judas by Transgression fell.* The *Apostles* would not pretend to *judge* of the *Sincerity* and *Integrity* of *these two Men's Hearts*, and were *afraid* of being *mistaken*, and *committing* an *Oversight*, in so momentous a Concern; and who dare presume, That they left this *Choice* of one into the Apostleship it self, to the *Common Members*, the *Fag-End*, and comparatively the *vilest* and most *ignorant* Part of this Assembly, tho' never so *gracious*, *sincere*, and *well-meaning*? Hence then,

7thly, So far as Men were concern'd in this Matter, the *Whole* of it seems to be manag'd by the *Eleven* alone, or in Conjunction with the *Seventy*, not in any manner of Respect by the *Lay-Members*.

8thly, By all these Circumstances, the Case appears to be extraordinary; *Matthias* had his *Vocation* or *Mission* immediately from God, and therefore neither from the *People*, nor even from the *Apostle* themselves. Here is not the least Shadow of a *Precedent* for the *Peoples* Election of *Ministers*, much less for their *Laying on of Hands*, or *Ordination*; *Matthias* receiving no Imposition of Hands from the *Apostles*, much

much less from the *People.* Here were Lots given forth, (no *Chioce* therefore on Man's Part) and by the *Divine Determination* the *Lot fell upon Matthias;* that is, God himself chose him to succeed in the Room or *Bishoprick* of *Judas.* The Case must then be allow'd to be *extraordinary* in all its Circumstances, and therefore no *Precedent.* What Inference can *You* make from *Extraordinary* to *Ordinary?* Therefore this can be no standing *Rule* or *Way, establish'd* by Christ for the *future Ages* of the *Church.* This was meerly *Occasional,* and the *Apostleship,* in the strict Notion of it, *Temporary,* but for a Time; and that which was *essential* to the *Apostleship,* was in the *Primary* Notion of it, to be *immediately* sent by *Christ* himself; as the *Twelve* were at first, and *Matthias* and *Paul* afterwards; to be *call'd* and *sent* by *Christ,* and not to receive their *Authority* from Men, according to that of St. *Paul, Paul an Apostle not of Men's* [Election] *nor by Man's* [Instruction] but [appointed] by *Jesus Christ, Gal.* 1. 1. and so in other Epistles. 'He received no Authority or Calling from Man 'to Preach the *Gospel,* neither from the whole Col- 'lege of the Apostles,—nor from some of them, '—or as *Timothy* and *Titus* did from him.—If so, 'then that Imposition of Hands upon him, *Acts* '13. 3. was not an Election or Consecration of 'him to the Apostleship, but only a praying for his 'good Success in, and recommending him to that 'Employment to which he was by the Holy Ghost 'designed, *Acts* 14. 26. *Oxf.* Paraph. and Annot. 'on the Place.

That this was not an *Election* or *Consecration* of St. *Paul,* seems evident, because he was *converted immediately* by *Christ* himself, because God had *chosen* him, *Acts* 22. 14. and Christ in a *Vision,* bid him to *depart* out of *Jerusalem,* and told him he would send him unto the *Gentiles,* ver. 21. See *Acts* 19. 15. So that his *Conversion, Election,* and *Mission* were all *immediately*

mediately from *Heaven* without the *Intervention* of Men. He was an *Apostle* in all respects before this his presum'd *Reordination*, whatever may be alleg'd on the contrary; and if it be a *Reordination*, it's the only instance we have, or can ever be expected again, it was never known before, neither can any instance I believe of this Nature, be produc'd for *Reordination* to the *same Order or Degree in the Ministry*; the very Nature of the thing will not allow it: from what *Grounds* can it be deduc'd that Christ should *concur* or *co-operate* with two *distinct Ordinations*, as to time to the same *degree*, or the *Ministry* of *one* and the *same Person*, and what *Necessity* can be pretended for it? As for what Instances I have seen for *Reordinations*, either in the first place they are palpable Mistakes, as of *Deacons Ordain'd Priests*, and of *Priests Ordain'd Bishops*; this is not *Reordination*, 'tis only the *Consecration* of a Person to a *new* and distinct *Order*, unless you will suppose a *Deacon*, *Priest* and *Bishop* all the *same Order*, which is a downright Contradiction; and where there are Examples of *Deacons* reordain'd Deacons, or *Priests* Priests, this is not *Reordination* in a strict *Grammatical Sense*, but *Ordination*, upon Supposition that the former *Ordinations* were *null* and *valid*, that is, no *Ordinations* at all, but meerly *Physical* Acts, Sham-mock-Ordinations, *Theatrical*; whereas *Reordination*, in its proper Notion, is a *Repetition* of the same *Order*, being *Ordain'd* again to the same Order; which Repetition was never allow'd of, but condemn'd severely by several *Canons* of *Councils*, no more than *Rebaptization* it self, to use the word in a lax and improper sense.

Therefore this *Imposition* of *Hands* on St. *Paul* must import something else quite different from *Ordination*; it cannot be suppos'd to *confer* any *Authority* on him which he had not before, 'twas an *Act consequent* unto, not *preceding* his *Mission*, for *immediately* after his *Baptism* he preach'd the *Gospel*, Acts 9. ver. 20.

20. at *Damascus*; *disputed* against the *Grecians* at *Jerusalem*, v. 29. afterwards at *Tarsus*, v. 30. then at *Antioch*, Chap. 10. v. 26. All this he did as an *Apostle*, as having *full Authority* with all the *rest*, to *go and teach* all *Nations*; He needed no more a *particular Authority* to *Preach* than the *Rest*, his *Commission* was as *general* as Theirs; and there's no reason to suppose He was *de novo Ordain'd* by *Men* to this Work, than St. *Peter* or the other *Apostles*: All that can be meant of this *Imposition* of *Hands*, amounts to no more than this, That as the *Holy Ghost* had *Reveal'd* this Matter unto the *Prophets*, that the Time was come for *Propagating* the *Gospel* among the *Gentiles*, and that *Paul* and *Barnabas* were to be sent out for that purpose; by this *solemn Act* they *publish'd* St. *Paul* to be the Apostle of the *Uncircumcision*, or of the *Gentiles* in particular, or in an eminent manner, *own'd* and *acknowledg'd* him to be such, that he was *authoriz'd* and *commissioned* for this Work from above, *call'd* thereunto by the Holy Ghost, *Acts* 13. 2. and to be sent forth by the *Holy Ghost*, v. 4. So that his being said to be *separated* by these *Prophets*, *receiving Imposition* of *Hands* from them, and *sent* by them, signifies no more than *declaring* Him to be *Call'd*, *Ordain'd* and *Sent* by the *Holy Ghost*, and *invested* by Him with *Authority* and *Power* to *Preach* the *Gospel* unto the *Gentiles*: For, in the general Notion of an *Apostle*, he was acknowledg'd so before, only now he enters upon his *particular Province* of *Converting* the *Gentile World*. But this by the by, and so *return* to the matter in hand. This Case, I say, was *extraordinary*, *Matthias chosen* to the *Apostolate* by *Christ*, and so *immediately Ordain'd* by Him; accordingly He was presently *Receiv'd* by the *Unanimous Submission* of the *College* to the Divine *Decision*, *own'd*, *acknowledg'd* and *accepted* for an *Apostle*, for the word συγκαταψηφισθη can't

Or destinating them to other Countries, or distinct Provinces. Grand Reconciler. Sect. 2. Edit. 1646.

can't here be taken in a *strict* and proper *Sense*, because He was not *chosen* by humane Suffrage, therefore our Translation renders it *numbred*, which is no proper Rendition of the word, and amounts to no more than *accounted*, *own'd*, look'd upon, *&c.*

Here's not one expres's word of the *Lay-members* spoken in all this *matter* of *Fact*, not one *single Circumstance* that seems to *relate* to them, as contended for by the *Independants*, no more than if none of them were present, neither in the *Motion* by St. *Peter*, nor in the *setting* of *Matthias* or *Barsabas* before the *Apostles*, no manner of *colour*, *pretence*, or *shadow* for these *popular Elections*, to be drawn from this last *Text*. And if these be all the *Texts* producible (as I am apt to think they are) by You or the *Independants*, then I am afraid, you and they are wholly destitute of *scriptural Grounds* for this your Practice and *Ministry* too, and have as little to say for an *Evangelical Ministry*, as the *Turks* or *Paynims* themselves.

9*thly*, To make the *Case* as fair for you as possible (if you will pretend to argue from this *Fact* or Passage) supposing the *Plebs Ecclesiæ* or People had, as 'tis said, appointed, or set forth *Two*, neither They, nor yet the *Apostles*, knew which should be the *Apostle*; They were all ignorant of the matter, then how can you say the *People chose* Him; none knew upon whom the *Lot* would fall, therefore none of all these *chose*; 'twas only God himself, the *Choice* was His, they no more *chose* him than you your selves *chose* him: They refer'd the *Choice* wholly unto God by *Lots*, to be determin'd by Him, to chuse one of these, or to order another, if he had thought fit; they could not so much as be assur'd whether either of these would have been accepted, so far were either the People or the *Apostles* themselves from making the Choice: So that by what hath been urg'd, it appears, I think, clearly and sufficiently, that *no Grounds* can be pretended from *these Texts* for

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the Right of *Lay-Members*, or the People, to *Elect* Ministers, neither have any, that I have hitherto met with of your Writers, been able to produce any *Precept* or *Institution* of Christ in this Matter. Your *Practice* then is *destitute* of all *Divine* and *Apostolical* Authority, and if your *Foundation* be naught, your *Superstructure* cannot be very good; How can this then be *Christ's Way*? Do you not herein impose upon the People, and defraud them of all the spiritual Comforts of a lawful and *Gospel Ministry*, by depriving them of all the saving Effects thereof; besides the setting up your own Inventions, and most falsly and blasphemously charging them upon *Christ* as the *Author* and *Instituter* of them? If this be not *Antichristian*, and you *Antichrists*, then there can be no such thing, it's a meer *Chimera* and *Phantom*. If this be not setting up against Christ, and imposing the *Inventions of Men for the Commandments of God*, then nothing is, and so all Mankind are at liberty, and safe enongh to think what they please, and to do what *seemeth good in their own Eyes*; No matter what they *think* or *act*. And *all* this must be the *natural Result* and direct *Consequence*, if you have not more to say for your selves than at the present I am aware of.

I might here easily disprove the Peoples Right in this matter, from the *purest* and most *Primitive* Times, since the *Apostles* days, and (to run it thro' many *Centuries*, were it necessary) the best Expositors of Apostolical Practice, when the People had the fullest Liberty that could justly be allow'd them, or before their Rights could be in danger to be invaded or over-rul'd. I will own, if you will be contented with it, 'That the People had Power after the A-'postolical Times in this Particular, as Heirs; but 'their Power lay in these two Things, *viz.* That 'if *Choice* were made, a *worthy* Man must be *chosen*, 'and an *unworthy* must not be *chosen*, but to make

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'a *Choice* they had no Power. Their Power over 'the *Worthineſs* or *Unworthineſs* of the *Election*, lay in 'this, That they were beſt able to give *Teſtimony* 'of the *Life* and *Manners* of him that was to be *cho-* 'ſen, according to the Teſtimony, *Election was to* 'be made by the Clergy, of a worthy and fit Man. This 'Teſtimony therefore ſwaying the *Election*, it's 'rightly ſaid, that *Populus maxime habuit poteſtatem,* 'vel eligendi dignos, vel recuſandi indignos. In the 'mean time the *Chuſers* were the Biſhops, *Epiſcopi* 'ejuſdem Provinciæ proximi conveniant, &c. *Cypr. L.* '1. *Cap.* 4. *fol.* 31. *princip.* That the People had 'not Power of *chooſing* by *Divine Right*, appears un- 'deniably in this, That the People hath been left 'out in many *Choices* warrantably made. But if 'the People had *divine Right* to be preſent, and '*Judges*, and *Chooſers*, who durſt have omitted 'them? S. *Hierom*, whom theſe Men (*Smectym-* 'nuus) have alleged for a great Help to their Diſ- 'cipline, in his 85 *Ep. ad Evagr.* ſaith, That at '*Alexandria*, even from thoſe warrantable Times of '*Hercalas* and *Dionyſius*, Biſhops of the ſame See, 'the *Presbyters* always kept the *Choice* within the 'compaſs of the *Presbyters*, making One of them- 'ſelves, and none other to be above the reſt, and 'call'd him their Biſhop. If therefore St. *Hierom* 'be of Authority, the Choice of the People, or 'Judgment, or Conſent, is not in the People by Di- 'vine Authority. For it cannot be ſuppoſed that 'the immediate Succeſſors of St. *Mark* himſelf, 'ſhould in Elections forget *divine Rights*. Further, 'St. *Cyprian*, who ſaith *Plebs maxime habet poteſtatem* 'de Divina Autoritate, as alleged here; the ſame 'St. *Cyprian*, upon juſt Occaſion, as he thinks, 'without any *Advice*, *Conſent* or *Teſtimony* of the 'People, he, I ſay, with his Collegues of the Cler- 'gy, *choſe*, *ordain'd*, and conſecrated *Aurelin*, *Lib.* '2. *Cap.* 5. *verſus finem.*

Smecty-

'*Smectymn.* p. 35. Election of Bishops long in the 'Peoples Power:] It may be too long. How dan- 'gerous the Headiness of the People is, in Case of 'Choice, appeareth by the Tumult at *Milan*, where 'the People could not otherwise be appeas'd, but 'by the *Choice* of a Man *not yet Baptized*. St. *Ambrose* 'was their *Lay-Governour*, and as yet not *Baptized*, 'till the Bishops were compell'd by the Emperour, 'for the Quieting of the People, to *Baptize* him, 'that they might fit him to be *chosen*. 'Tis true, 'St. *Ambrose* proved a Noble Instrument of God; 'but well it was, and by Divine Providence and 'Miracle (*Socrat.*) that there was such a Man, in 'whom they might be accorded: for if they had 'pitch'd on any worse Man, they would have had 'him. They were at first divided, and in their 'Division they were ready for an Uproar: Some 'cry'd this Man, and some that, and they had fal- 'len together by the Ears, if St. *Ambrose*'s Autho- 'rity and Presence had not bridled ἀλόγως τῶ πλέθες 'ἰσμας, the Violence of the People, which was gone 'beyond all Reason: *Miracle* and *Providence* pitch'd 'them on S. *Ambrose*, and not the *Disposition* of People. '[*Socrat. L. 5. c. 7. p. 240.* It *might* be long] and yet might 'change; and we might have good reason not to 'bind our selves, in case of Elections, to all things 'done in the *Primitive Church*. Nay, the very Apo- 'stles themselves have not followed *one Form*, but 'have *suited* it to the *Edification* and *Quiet* of the 'Church, yet have still kept it within the *Ordering* 'of the Clergy, or *above* with God. So St. *Peter*, 'by a grand Assembly of *Laicks*, as well as *Clergy*, '*Acts* 1. 15, 23. and they presented not him alone, 'but another with him, *leaving* the *Choice* to an 'higher Power, neither did St. *Peter* or the Apostles 'choose One out of the Two, but committed the 'Choice to God by Lot, a thing not done in any o- 'ther *Election*.

'The Order of *Deacons* being a *new* Order never 'in the Church before, is instituted by the *Apostles* 'without the Advice of the People, *Acts* 6. 2. And 'for the Men who were to be chosen into this Or- 'der, the *Apostles* gave the Power thus far into the 'Hands of the Disciples (being a mix'd number of *La-* 'icks and *Clergy*) to spy out such as were fit; which the 'People and Disciples did, and then presented them 'to the Apostles, and *these chose* them by *Laying* on of 'Hands, being first presented by the *Multitude*, 'Acts 6. 23, 24, 25, 26. On the other side, *Apollos* 'was presented to the Church of *Corinth*, not by the 'People of *Corinth*, but by Letters directed to those of 'Corinth to do nothing but this, *viz.* to receive Him, 'whom they had sent, and so they did, *Acts* 18.24,27.

'And in the *Primitive* Church, the Changes of 'Circumstances in *Elections* have been so many, that 'tis impossible for us or any Church, to observe 'all Circumstances that have been observ'd in the 'Primitive Church, some or other, at some time or 'other. It shall suffice that the *Substance* of Election 'being the same, we make Choice of those Cir- 'cumstances which shall best fit our Church. So 'did the *Apostles*, so did the *Primitive* Church, so 'may *we*.

'But for the Circumstances of the *Peoples Presence*, 'and *Plurality* of *Voices*, further than to give *Testimo-* 'ny of *good* or *bad* Life, it's none of the Circum- 'stances that can be fit for any Church that aims at 'Continuance.

'The *most* part of the *People* being the worst part, 'because the *Good* are always fewer than the *Bad*; 'who can hope that the *fittest* Man should be set 'over the Office and Pastorship of the Church? If 'the *People* have once got the *worst* Men into Offi- 'ces of Government, and *Pastoral* Charges, then 'the *worst* Men having got the noblest and most 'principal Parts in the Church, how shall not the

'whole

'whole *Body* of it be *corrupted* or *dissolved*? Further, 'if a Minister is to be chosen to a *Living* or a *Lecture*, '*&c.* and your Judgment must be given of the 'Doctrine, *Sufficiency* and *Dexterity* in Teaching re-'quired in a Minister, how unsuitable were it to 'commit the *Judgment* of these to the most *Voices* 'of the *People*, who in the most Places are not *One* 'to *Ten*, to *Twenty*, that can *read* and *write*, *&c.* 'who are also *engaged* and *dependent* on others, that 'he shall be the *best* and *fittest Divine* that has *great-'est Parents* or *Friends* among the *People* of the *Parish*, 'or that have *Power* with the *People* of the *Parish*, '*&c.* Thus far the Reverend and very Learned Mr. *Nettles*, in some *Marginal Animadversions* upon *Smectymnuus*, lent me by a learned Divine now living, which I thought fit to add here, being very pertinent to my Purpose, and a just Confutation of the fore-cited Paragraph of that *sawcy* Book, as void of *solid Learning*, as of *Truth*, good *Manners* and *Honesty*.

To this I shall add a considerable Passage of an *In-dependant* Writer's (as I conjecture) thus declaiming against the *Presbyterians* in a Discourse *Intituled*, *The Pulpit Incendiary*; Printed in the Year 1648. p. 50.

'Shall we dictate to you the common Obser-'vations of seeing Men, *viz.* that you take not a 'right Method for pure Reformation; For is not 'this your Custom? You call in all your Parish (if 'House-keepers) to *choose* your *Elders*; Your *Elders* 'they admit of Members to the Sacrament, and so 'your Reformation is made up? Is it not too no-'torious, that the *most* of Men are not the *best* of 'Men, nay, have not you often told us, that the '*most* of Men are often the *worst* of Men? And 'can the worst of Men make choice of the *best* of '*Rulers*, except it be thro' the *wonderful Providence* 'and Interposition of the Hand of God? Do not 'we plainly see that the most of Men have not 'Principles leading towards a strict, pure, spiritual

'Reformation? Do not Men *generally know Men* 'after the Flesh, and esteem them accordingly? 'Whence is it that we see the *Great Man*, tho' the 'ignorant Man, the *rich* Man, tho' the *prophane* Man, 'the *Deputy*, the *Common-council* Man, the *Justice of* 'of the Peace, the *chief Man* in the Parish, he must be 'the *Elder*, tho' an ordinary Swearer, an ignorant, 'loose, or a covetous Person? —Will not *swearing*, 'ignorant, *covetous*, *unclean* and *unworthy Elders*, ad-'mit of the like *Communicants* and *Members*? &c. Apply now this to the Case in hand, and are not things too frequently carried on much after this manner, in the *popular Votes or Suffrages* for *Ministers* amongst you and the *Independents*? And are not the best *qualified* very frequently set aside with *Disgrace* and *Discouragement*, and *pitiful*, *contemptuous*, *noisie*, *raw*, and *ignorant* Persons pitch'd upon and prefer'd? Is not this the most usual Effect of *popular Elections* in almost all Cases, as well in respect of Civil, as in relation to Spiritual Affairs? Doth not Intereſt for the most part carry it, and not real Worth? And doth it not too often appear, that the *most* Suffrages are in the wrong? Has it not been generally so in times past; and is it not so now, and what likelihood that it will ever be otherwise for the future, so long as the *most* are always, and will ever be the worst? No wonder then that our Blessed Lord, who is Wisdom it self, never Ordain'd the Choice of his *Ministers*, his *Stewards*, his *Ambassadours*, his *Representatives*, by the Multitude, by the most *fickle*, most *ignorant*, most *byast*, *self-interested*, the most *ungodly*, *prophane*, *debauch'd*, *carnal-minded*, and *Dregs* of Mankind, by the greater Number, the *Majority* of *Votes* of the most *injudicious*, *uncapable*, who if they do *hit* upon the right, 'tis but as to them meer *Lottery* and *Chance*, by *Accident*, or to speak the best, by an *Over-ruling Providence*? And as our *Saviour* never entrusted the *People* with this

Power

Power, of such *great Concern* to the Church; so, as it hath been shewn, the *Church*, when She was at the *fullest Liberty*, and in *Possession* of her *entire Rights* in the most *Primitive* and *Pious* Times, never *practised* in Consequence of such an imaginary Power: No, this *Mushroom-power* was reserved for these latter *Antichristian* Ages of the World, for the Locusts, the Spawn and Scum of the *bottomless Pit*, the *Munsters*, the *Knipperdolings*, the *Smectymnuans*, and the rest of that *Infernal Black-guard* of abominable *Sectaries*, that are Scandals of *Christianity* and their *spurious Offspring*. 'Twas they that first broke the Ice, that set up *Altar* against *Altar*, *separated* themselves from the Church, *Usurpt* the *Power of the Keys*, broke down the true *Apostolick* Discipline of the Church, Invaded the *Priest-hood*, and *took* upon them to *confer* and *propagate* that *Authority* they never had *received*, that of *Ordination*; and when once they began to do so, all that had any Sense of this *Violation*, did most justly conclude they had as much *Power* to do the same as they, and tho' they were driven to vindicate their *Orders* they had received from a *Church* and *Communion* they had most unjustly revolted from, as *true* and *genuine*; yet Men of equal Sense with themselves could easily discern that in their Ordinations they received no *Authority* to *propagate* their *Order*, and that *any* that would, had as much Power to *Ordain* as they; and this gave Rise to all the other *Sects* we have amongst us at this day. Hence sprung their *Rivals* the *Independants*, and so all the other *Sects* they so much declaim'd against in their *Gangrena*, *Diswasive*, their *Testimony to the Truth of Jesus Christ*, their *Vindication of the Presbyterial Government*, and diverse other their Treatises. Hence the Charge of *Antichristianism* upon them by the *Independants*, *Antinomians*, *Anabaptists*, *Millenarians*, and *Quakers*, *&c.* and their Recriminations and Rejoinders upon them; and, to speak the Truth, they charg'd one

another justly, even on both sides; they were all *Sectarians*, all *Antichristian* or *Antichrists*, all Enemies and Rebels, and in opposition to *Christ's Institutions*, unless *you* can *extricate your selves* by such Arguments as you never produc'd yet. This I must tell you again, if there be but *one right way*, if there be but one *Church*, if there were *Ten thousand Millions* of *Sects* professing *Christianity*, they are *all* in the *wrong*, because divided from this *one Church*. And so these *Smectymnuans* must come in amongst the rest, and are really what themselves call *Sectarians*, and so freely bestow'd when time was upon *all* that *differed* from them. This, *all* the *Sects* were aware of well enough, and so was the *Long-Parliament*, and would never *Settle, Establish* their *Presbytery*, notwithstanding their *loud Clamours, Petitions, Remonstrances*; nay, and plainly *raz'd* out the *Disciplinary* part of their *new Articles* of Religion, being loath to Establish such a *Novelty*, and force a general Submission of all *Sects* unto it, who appear'd to them to have as much *Divine Right* on their sides at least as these. They were sensible it was impossible *all* the then contended for *ways* could be the *one Way*, *Christ's* way, the *Apostles* way, tho' all pretended to *Scripture*. The *new Lights* that sprung up every day, discover'd *new ways*, and so may to the End of the World; and therefore in such an *Amusement*, thought it most prudent and safe to *fix* upon *none*. Yet *all* equally confident, every one *pleading Scripture*, *all* upon the same Foot, all *Saints*, all *gifted*, *inspired*, *illuminated*, calling one another *Antichrists*, *Impostors*, *False-teachers*, *Wolves* in *Sheeps-cloathing*, *Seducers*; and in their Recriminations, I must needs say, they were all in the right, *never a Barrel better Herring*, excepting you, *if* you can *purge your selves*; because I confess ingenuously, I have been the least conversant with your Persons or Writings of any of the fore-mention'd Parties, having not ever read above *four*

or

or *five* of your Books of any Note amongst you as yet, and therefore will not positively conclude any thing concerning you, unless upon this Supposition, That you cannot allege any better Arguments than I have confuted, and what I may meet with before I finish this Discourse.

This I thought fit, by way of Reply, to what you allege out of the Scriptures, in Justification of your *External Call* to the *Ministry*, in your *Confession*; but because I have some Reason to think, by what I have met with elsewhere, That, upon *Occasion*, you may insist upon other *Topics*, *viz.* an *extraordinary* or an *immediate Call*, I think it will not be improper to consider it likewise before I dismiss this Subject.

In a *Book* of yours, Intitul'd *Persecution for Religion judg'd and condemn'd, Printed in the Years* 1615, *&* 1620, *and Reprinted* 1662, I find that Author thus *asserting* your *Ministry*, by setting aside wholly the *external* or *outward Call*; which, in your forfeited *Confession*, you seem to insist upon, not urging the *internal*, (as Mr. *Stennet* would have it at present understood) 'Nor do they (saith he) *think it enough for a Man to* 'have *such Gifts and Accomplishments as* 'are requisite for that Work, unless 'he have a *Regular Call to it*; that is, 'External] 'As it was (saith this 'Author) in the second Building of the spiritual 'Temple, after the Captivity of *Babylon* in *Chaldea*; 'so according to the *True Proportion*, it is to be in 'the second Building of the spiritual *Babylon*. Now 'this is to be observ'd in the former, That every 'Israelite, with whom the Lord was, 'and whose Spirit the *Lord stirred up*, 'was commanded to go and build, and the Lord will prosper them in Rising up and Building, tho' some be more excellent in

Stennet's *Answer to Mr.* Russen. *p.* 93.

Page XLI. *Ezra*, Chap. I. ver. 3. 5.

the Business than others; the Beginning of which spiritual Building is, first, To beget Men anew by the immortal Seed of God's Word, so making them living Stones, and thereupon to couple them together a spiritual House unto God, 1 *Pet.* 2. upon the Confession of their Faith by Baptism, as the Scriptures of the New Testament every where teach, *&c.*

Persecution for Religion judged, &c. p. 42.

I answer, Grant that it was so as you say, as to the Building of the material Temple of *Jerusalem* after the Captivity; that God touch'd the Heart of *Cyrus*, whom he had rais'd up for that purpose, to lay the Foundations of it, *&c. Isa.* 44. *ver. ult.* and stirred up the Chief of the Fathers of *Judah* and *Benjamin*, and the *Priests* and *Levites*, and many others, *Neh.* I. 5. and animated them to go on with this Work by the Prophets *Haggai* and *Zechariah*, and to fear no Opposition, notwithstanding their present *Captivity, Subjection to a Foreign Power*, and *low Estate*; notwithstanding all the *Sorrows*, *Hardships*, *Afflictions*, and *Discouragements*, they had undergone for seventy Years past; notwithstanding the *Improbabilities* of *Success*, *Impediments*, and *Difficulties*, they might meet with from their Enemies; not to be *disheartened*, but to contribute freely of their Substance and Pains; assuring them all should end well at the last. Their tedious Bondage under Heathen Princes, their hard Treatment, and the Meanness of their present Circumstances, had pull'd down their Spirits, and driv'n them even to despair of ever enjoying their Liberties, or the free Exercise of their Religion in their *Native Country* any more: Arguments meerly drawn from *Prudence* or *Humane Reason* were too weak to comfort them, or to persuade them to this Undertaking; nay, joyn'd with the *Edicts* of a *Gracious Prince* who favour'd them. Something extraordinary was

Hagg. II. *Zech.* II, III, IV.

was requisite to infuse Courage into them, and to raise their Hopes, therefore God Almighty thought fit, to this End, to raise up Prophets to assure them of his *Favour* and *Blessing*: *For I, saith the Lord, will be unto her a Wall of Fire round about, and will be the Glory in the midst of her.* —— *He that toucheth you, toucheth the Apple of mine Eye. For, behold, I will shake mine Hand upon them, and they shall be a spoil to their Servants,* &c. *Zech.* II. 5, 8, 9. Well! we grant all this; but how will you make good your Inference from it, That because God raised up *extraordinary* Persons *(Prophets)* to stir up the Hearts of his People the *Jews*, to go and rebuild his Temple at *Jerusalem*, who only encourag'd them to *do* that, which was otherwise their indispensable Duty, in their several Stations, and in an orderly and regular Way; therefore doth it follow, That God shall raise up Prophets in an extraordinary Manner under the Gospel, for the second Building (as you call it) of the spiritual Temple, after the Captivity of spiritual *Babylon*? What *Scripture*, what *Prophecy* or *Promise* for this in the New Testament? And where do you read of the Demolishing, *Subversion*, or *Interscision* of the *spiritual Temple*, the Christian Church? And where of its being rebuilt by *Unbaptiz'd* Persons? as this Author saith, *p.* 42. Might not this Author as well have said, He would raise up the *Spirits* of *Unconverted Jews* or *Heathens* as well? Here, in this Passage cited, God raised up *Prophets* to encourage the *Rulers*, the *Priests*, and the *Levites*, and other Members of the *Segullah*, only to do what was their Duty, and a Work they were every way qualify'd for in their several *Stations* and *Degrees*, and so they addrest themselves to the Work, Built the Temple, and erected the Altar, consecrated them, and kept the Feast of Dedication of this House, *&c.* in a most solemn Manner, *Ezra* VI. and did every thing as order'd and written in the

Law

Law of *Moses*, *Ezra* III. 2. But how doth this agree with the Author's Case? Here all things are done regularly by God's own People, *Rulers*, *Priests*, *Levites* in the ordinary Way, stated by God himself, tho' in their present Circumstances *extraordinarily* call'd unto, and assisted by Divine Providence in this Work. All this was but a Restauration of the Divine Worship, and a Reinvesting them with their suspended Liberties, as to the regular and publick Exercise of their Religion in the Place of God's own Appointment. But this Author's Case is diametrically opposite: A new Publication of the Gospel, and a new Conversion of the World. He supposes a *General Apostacy* from the *Christian Religion*, a Failing of the *Evangelical Priesthood* and *Sacraments*, and the stirring up an Unbaptiz'd Person or Persons to *Preach* and *Baptize*, to *convert* an idolatrous unbelieving World. For in divers Passages of his Book he avers, That whoever are not of his own Sect have no *Ministry*, no *Sacraments*; particularly, those of the Church of *England*: Speaking of her Ministers, 'Even so, saith 'he, have you and I '(God pardon us) 'thought, That we were 'in a good Estate, having 'such *zealous Teachers*, 'that teach so many excellent 'Truths under the Title of Christ's Ministers, till we 'came to examine them, as the Church of Ephesus *did*, 'Rev. 2. then we found them to have no other Ministry, 'than that they receiv'd from the Beast and his Image, which

Ind. *What other Example have you in the Scriptures, that an unbaptized Person may baptize?* Chr. *If there were no other than that afore-mentioned, it were sufficient: An* Israel *circumcised in Flesh, God stirring up his Heart, was to build the Temple made with Hands, from the first Stone to the last; so an* Israelite *circumcised in Heart, God stirring him up, is to build the Temple made without Hands, from the first Stone to the last, beginning with, Go Preach and Baptize, &c. But farther, we have the particular Example of* John Baptist; *who, being unbaptized, preached, converted, and baptized.* Persecut. judg. *&c.* Page XLII.

'*which the Dragon gave*, Rev. 13. *Persecut. judg. p.* 34. 'Again, the first Beginning of the Church of *England*, was made of the Members of the Church 'of *Rome*.——The Baptism now practic'd in the 'Church of *England*, is no better, no otherwise than 'that of *Rome*.——The Church of *Rome* baptizeth 'all the Infants of the most Wicked, — and so the 'Church of *England*, *p.* 38.——And as they are 'in their first Building, so they are in most of their 'Laws, Lords, Law-makers, Courts, and thousands 'of other Abominations.——The Latter is the 'very Image of the First, unto which whosoever 'submitteth, or obeyeth, or maintaineth their 'Baptism, or any other of their humane Trash, he 'shall be tormented in Fire andBrimstone for ever-'more, and shall never have Rest Day nor Night, '*Rev.* 14. And therefore, in God's Fear, cast away 'that cursed Action of *Washing*, *where was neither* '*Christ's Disciple administring*, nor his Disciple upon 'whom it was *administred*, nor *Christ's Body or Church* '*baptiz'd into*, *p.* 39. In Page 40, he calls the Ministers of the Church of *England*, *False Prophets*,—— *Ægyptians*, *Babylonians*; and Page 41, *Ministers* of *Antichrist*. He denies them to *have God's Ordinances or Sacraments*.—— *They have only Imitations of God's Ordinances*, as Water, Bread, and Wine, *p.* 32. And to that Objection, 'We are God's People, *for we have the Word and Sacraments*, he thus answers,— 'The Philistines might better have reasoned, '1 *Sam.* 5. who had the true Ark of God among 'them, (these have but a Shew) We are God's 'People, for we have the Ark and Holy Oracles 'amongst us, *ibid.*—— He tells us again, that none of the Church of *England*'s Ministers would be allow'd to preach if they receiv'd not their Pow-'er——from those the Dragon sends, and there-'fore none can receive *Truths* from them, but they '*receive the Devil by whose Power they teach*; for, as

'our

'our Saviour saith, *Mat.* 10. 40. *He that receiveth* 'you, receiveth me; ——*and receiveth him that sent* 'me: So he that receiveth those the Beast sends, 'receiveth the Beast; and he that receiveth the 'Beast, receiveth him that sent him, that is, the 'Devil. *Persecution judg'd and condemn'd, Page* 32. But to conclude this short Collection, he quotes Mr. *de Cluse* Adv. *p.* 9. thus, '——yet hath (according to Truth) confess'd in Writing, That 'there is nothing to be expected from Christ by 'any Member of the Church of *England*, but a 'pouring out of his eternal Wrath upon them, *p.* 36. see *p.* 35. See now the Opinion of this Author of your Communion, of *Those* from whom he differs, and particularly and especially those of the *Church* of *England* and *Rome* no better than *Reprobates*, and positively denies *Salvation* to be had in either *Communion*; and however Mr. *Stennet*, and some others, may *gloss* and *varnish over* the Business, this, I am credibly inform'd, is a *prevailing Opinion* of many of *your Communion*, and frequently averr'd by some of your *Preachers*, and one of your *Gifted Brethren* has acknowledg'd as much even to me, and I can, and shall produce (as Occasion shall require it) more Passages of the like Nature out of your *own Books*: And thus you *damn* all the *Churches* in the World, and assert only your own Party alone, to be the *One Holy Catholic and Apostolic Church*, exclusive of all other Denominations of Christians,

And now let me propound unto you a few Questions again, which indeed you may take (if you please) as *Answers* to him and you: Do not you set up here an *unscriptural* Notion, even against *Christ's* own *Promise*, in supposing the *Failure* of the *whole Church* of *Christ*, and his *Ministry* he had settled in it, of his *Conservation* and *Protection* of it, and consequently of his *Ceasing* to be the *Head* of the *Church* too? expressly contrary to that of our Blessed Lord, *Mat.*

Mat. 16. *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it;* and that of *Matthew* the last Chapter, *ver.* 20. *And Lo I am with you always, even unto the End of the World.* Can you produce any Texts, out of the *Gospel* or *Revelations*, to contradict this? Can you allege any *expres Texts*, or by *Logical Reasoning* infer from them, That *all* * *the Churches* in the World, that are not of your Communion, to be the *Mystical Babylon* mention'd in the *Revelations*, the spiritual *Sodomites*, and *Ægyptians*, and *Antichristian* in the Sense there mentioned? Can you prove yourselves, or your *Predecessors*, to be the very *Witnesses* mention'd there,

* *Quomodo ergo isti dicunt, jam esse completum quod Dominus ait, prædicari in Nomine ejus Pœnitentiam & Remissionem Peccatorum in omnes Gentes, incipientibus ab Hierusalem*, (Luc. xx. xxiv.) *sed postea cæteris deficientibus*, solam *Christo Africam remansisse, cum adhuc implendum sit, nondum impletum; cum & impletum fuerit, veniet Finis: Sic enim Dominus ait*, *Mat.* xxiv. xiv. *Quomodo ergo cum adimplera esset Fides omnium Gentium, tunc perditio Gentium, excepta Africa, consecuta est? Quandoquidem ipsa Fides omnium Gentium nondum impleta est. Nisi forte hoc restat Hominum Insaniæ, ut dicant non ex illis Ecclesiis, quæ fundatæ sunt per Apostolorum labores, adimpleri prædicationem Evangelii in omnibus Gentibus, sed illis pereuntibus earum* Reparationem ex Aphrica futuram per partem donati, & residuarum Gentium acquisitionem. *Puto quod ipsi rideant cum hoc audiunt, & tamen nisi hoc dicant, quod erubescunt si dicant, non habent omnino quod dicant. Sed quid ad nos? Nemini invidemus, legant nobis hoc de Scripturis sanctis, & credimus. Hoc inquam, vobis ex Canone divinorum librorum legant, tot Civitates, quæ usque ad hodiernum diem Baptismum per Apostolos sibi consignatum tenuerunt, propter Aphrorum sibi incognita Crimina periisse à Fide Christi,* & denuo Baptizandos *esse à parte donati, atque inde cæteris Gentibus, quæ nondum audierunt, pradicandum Evangelium. Hoc nobis legant. Quid morantur? Quid tergiversantur? Quid impediunt Salutem Gentium? Legant hoc, & cum ipsa Lectione* novos Apostolos *mittant* ad tot Gentes Rebaptizandas. *Aug. de Unit. Eccl. Cap.* xvii. I wish those of the Anabaptists that are able, would consider well this Passage, and *apply* it to themselves, who boast themselves to be the sole Church, and *Successors* of the *Apostles.*

and

and the *Followers* of the *Lamb*, by any *expreſs Texts* or Genuine Deductions? This is but *juſt*, according to your own way of *arguing*, and your *poſitive Dictates* and *Aſſertions*, without any manner of *Proof*, or even *ſhadow* of Reaſon, and of as great Importance as the Caſe of *Infant-Baptiſm*, and therefore ſhall not *court* you to it, but *demand* it of you, and you are in *honour* and *conſcience* oblig'd to anſwer it; and it importeth you as much as your Salvation itſelf, or you are in danger of having the *Tables turn'd* upon you: Prove then, if you can, that *this Age* we live in, and that immediately *preceding*, comes within *limited time* for the *Apoſtolical Reign* of the *Beaſt*, the *Dragon*, the *Whore*, *Antichriſt*, and This *Church* in particular, under which you have, and at preſent live, to be a *Branch* of *Antichriſt's*, and the *Beaſt's Kingdom*. Prove her *Doctrines* and *Worſhip*, *Antichriſtian* and *Idolatrous*, and her *Martyrs*, obſtinate, *deluded Fools*, and juſtly *puniſh'd* for being *Rebels*, if you can, and to have *died* in a *wrong Cauſe*. Prove theſe things firſt, and then *draw your Conſequences*, for fear you *publiſh* your ſelves to be *falſe Prophets*, *Deceivers*, *Hypocrites* and Liars [Forgers of Hereſies and damnable Doctrines] as well as Slanderers, ſuch as ſhall be for ever ſhut out of the New *Jeruſalem*, becauſe never Regiſter'd in the Lamb's Book of Life, *Rev.* 21. ult.

But *ſuppoſing* the Caſe even ſuch as you, as *vainly*, *weakly*, as *wickedly* and *maliciouſly*, and even *blaſphemouſly*, would make it, which yet is impoſſible as to the *whole Church*; what have you to do *uncall'd*, *unſent*, *unbaptiz'd* (as the Author ſtates the Caſe, ſuppoſing a general *Defection* and *Apoſtacy*, and *Baptiſm* Adminiſtred by *Sodomites*, *Egyptians*, &c. *invalid*) to take upon you to *Teach*, *Convert*, *Baptize*? Can you ſhew any *Warrant* out of the *New Teſtament* for this your *Undertaking*? May not that be retorted upon you, which this your Author replies

to

to those *Ministers* of the *Church* of *England*, who derived their *Orders* from such as were formerly in Communion with the *Church* of *Rome*? 'What have 'Antichrist's Ministers to do to take God's Word in their 'Mouths, or to declare his Ordinances, seeing they hate 'to be reformed, and have cast God's Word behind their 'Backs, Psal. 50. 16. If you cannot prove your selves to be stirred up by the Spirit of God, then pray by *what Spirit*? Then what have you to do in this matter Ay, but you find your selves strongly *mov'd* and *push'd* on by the *Spirit* of *God* to *proclaim War*, and *bear Testimony* against this spiritual *Sodom*, *Babylon*, *Egypt*, *Antichrist*, the *great Whore*, the *Dragon*, the *Beast*, *Idolaters*, *Unbaptiz'd*, *Uncircumcis'd Philistines*. The Spirit within you commands you to go *Teach* all Nations, to *Convert*, to *Baptize*, *&c.* Your Heart waxes hot within you, the Fire is kindled, and now behold your Zeal for the Spiritual Temple of the Lord, *Come out of Babylon my People*, that *ye be not Partakers of her Sins, and that ye receive not of her Plagues*, Rev. 18. 4.

But stay a little, my Friends, not too hasty! you find a strong Impulse upon your Spirits, your Zeal is up; you find your selves *extraordinarily* mov'd, and to work you must go, or *wo unto you* if you don't Preach the Gospel, and *Rebuild* the Spiritual Temple, *&c.* But what Texts do you find to authorize this Undertaking of yours? Of you, who have no *ordinary* or *outward Calling* to *Preach*, *&c.* Is it said any where in all the New Testament, that the *Spirit* of God would put this work into the Hands of *private Persons*, *Unbaptiz'd* not *actual Members* of *Christ* by *Baptism*, that are not *Christians*? Pray prove this if you can. But you are *extraordinarily call'd* by *God* and not by *Men*, (now we come close to the Point) tho' *Unbaptiz'd*, and have no *outward Call.* [Unbaptiz'd, I mean with respect to your first starting up.] But how do you prove this

this your *Mission*, by what *outward Evidences, Signs*, or *Tokens* of *extraordinary immediate Vocation?* How do you make this appear to others? This is absolutely necessary that others should have *Grounds* to believe this your *Vocation* or *Mission*; or in the *first place*, they are under no Obligation to *receive* or *hear* you; nor *secondly*, do they sin by *rejecting*, *opposing* you, *stopping* your *Mouths*, because without *manifest* Proof, and *visible*, *sensible Demonstration*, they cannot distinguish you from *Cheats*, *Impostors*, *False-teachers*, as coming in your *own Name*, and not in God's, nor with his Authority and Commission. Besides *thirdly*, there are no Grounds from Scripture, nor no Occasion that we can meet with for any such *extraordinary Vocation* as is pretended, because no *possibility* of a general Failure of the *ordinary Vocation* as is presum'd, it being Establish'd upon the *Promise* and *Veracity*, and *Omnipotency* of Christ himself, that no *Powers* of *Men*, or of *Hell* it self, shall ever be able totally to annul it or abolish it. Such a *Failure* as this, would *unhinge Christianity* it self, and reflect *eternal Dishonour* upon God, and prove all the *Promises* of the Gospel to be a meer *human Invention*, and an *Imposture*, and banish the very *Notion* of a *God* and *Religion* out of the World, and so subvert and undermine *our common* Hope. Then *fourthly*, there are no such *Passages* to be found in the *Revelation*, that imply such a *general* or *total Defection* from *Christianity* as you suppose, and hath been hinted already; In what *Chapter*, in what *verse* do you find it, as to give any Ground for such an *extraordinary Vocation* of *Unbaptiz'd* private Persons to the *work* of *Preaching*, *Converting* or *Baptizing*, but the direct contrary: The very Passage so much in the Mouths of you, and many others of the *Sectaries* and *Enthusiasts*, *Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues*; seems to *contradict* your most *specious* and

nomen-

momentous Pretences. *My People*, this supposes a People of God already in being, (a People by *Appropriations*, a People in *actual* Covenant with God, God being their God by *Appropriation*, a *Chosen* and *Elect* People, a *Segullah*, a *Royal Priesthood, Kings and Priests*, Rev. 1. 6. a Holy Nation, *Exod.* 19. 6. 1 *Pet.* 2. 9. See *Rom.* 5. 10. Even a Church, a Spiritual Temple) before their being *called* out, even in this *Mystical Babylon* you so loudly enveigh against: If so, then it follows, if a People of God, that is, Members of Christ, it must be by Compact or Covenant, for none can strictly be termed *God's* People, but such as are in *actual Covenant* with him; and if in *Covenant*, then it follows by some *outward* Sign, (for we read of no *Covenant* between *God* and his People *without*) then under this last and *Gospel-Dispensation*, by what *Sign* but that of *Baptism*, we read of no other under the Gospel; and if by *Baptism*, then by such as had *Power* to *Baptize*; but we read of none but such as were *call'd* to the *Ministry*, that have this Power under the *Gospel*; then if by *Ministers externally call'd*, (for we know of no others since the *Apostolical Age*;) and if so, then it's evident here's a *Ministry*, and a *lawful* one too, even in the worst Times of *Antichristianism*, such a *Ministry* as is own'd even by *Christ* himself, when the Sons of *Babylon* were at the very heigth, when the *Cup* of her *Abominations* were brim-full, and when *Babylon* was ripe for Judgment, even just before her Downfal. If this *Deduction* will hold good, as I fear not but it will, even this will follow too, for all you can say to the contrary, that even *Infant Baptism* must be *lawful*, and according to the *Will* and *Institution* of *Christ* himself. Suppose the Universal *Prevalency* of *Antichristianism* in your Notion at what Period you please to fix for it; by your own Confession and Acknowledgement, this *Pedobaptism* was patch'd by *Antichrist*, and that for many Ages, and under *Antichrist's* Reign generally practis'd,

and yet here were *God's People* and *Saints* who were *Baptized* in their *Infancy*, and these *call'd out* of *Babylon*, and rescu'd from her *Judgments*. *Fifthly*, Then here's no Colour, not the least tittle and shadow of a Pretence for your *immediate* or *extraordinary Vocation*; God in his Providence is not wont to exert himself in an *extraordinary* manner, or make use of extraordinary Means, but when the *Ordinary fail*, or are *insufficient* to his Purposes and Designs; especially if we consider and remember, that notwithstanding all the Efforts of *Antichrist*, and Persecutions against, and *Prevalency* over the Church; yet after all, in the Revelations it plainly appears that God *preserved* the *Church* still, and the Destruction of *Babylon* was to be for the *Rescue* and *Deliverance* of *Christ's Church* and *Chosen*. What occasion then for this your *extraordinary Vocation*, since here's a *Church*, and *Ministers*, and *Saints*, and *Ordinances*? Is it not more *natural* and *feasible* to *conceive* that *Christ* would rather *stir* up the *Spirits* of Persons by their *Vocation* and *Function*, adapted for the great Work of *Converting* the *Jews* and the *Unbelieving World*, and for the *Propagating* the *Gospel*, than employ Persons *extraordinarily call'd)* especially since there's no *Promise* or *Prophecy* to encourage or *countenance* such a Notion? But, *sixthly*, since you have set up for *extraordinary* Ministers in this *latter Age* of the *World*, and thereby would be *receiv'd* as the only *true* Ministers of *Christ* now in the World; 'tis but reasonable you should *exhibit* and *produce* * your *Credentials*:

* *Cupio ostendant mihi ex qua authoritate prodierunt. Si aliium Deum prædicant, quomodo ejus Dei rebus & literis & nominibus utantur, adversus quem prædicant? Si eundem, quomodo aliter aliter? Prbent se novos Apostolos esse; dicant Christum iterum descendisse, iterum ipsum docuisse, iterum Crucifixum, iterum mortuum, iterum resuscitatum: sic enim Apostolos solet facere, dare illis præterea virtutem eadem signa edendi, quæ & ipse. Volo igitur & virtutes eorum proferre, nisi quod agnosco maximam virtutem eorum, qua Apostolos in perversum æmulantur. Illi enim de mortuis vivos faciebant, isti de vivis mortuos faciunt* Tertull. *de Præscr. Cap.* xxx.

dentials: *Extraordinary Ministers* should give *extraordinary Evidences* of their *Commission* and *Authority*, *Christ instituted* an *ordinary* standing *Ministry*, or *Priest-hood* in his *Church*, and hath promised to Support it till his *second Coming*. You say it hath *fail'd* long since, and *none* but your selves are the *Ministers* of Christ, and have put the *Church* and *Gospel-Ministry* upon a *new Foot*. Pray, prove unto us, either that we *ought* to take *your bare word for it*, or *shew* us your *Commission*. Under the Law, every *Prophet* (for a Prophet in the *strict* Notion, was always look'd upon as a *Minister* of God, *extraordinarily*, or *immediately call'd*, and *sent*) was oblig'd by some *Sign*, to give *Testimony* of his *Mission*, or to be look'd upon as a wicked *Impostor*, give some *extraordinary Sign*, or *work* some *Miracle*, or he was to be *put to death*; So *Deut.* 18. 20. *But the Prophet which shall presume to speak a word in my Name, which I have not commanded him to speak; or that shall speak in the Name of other Gods, even that Prophet shall die: And if thou shalt say in thy heart, How shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously, Thou shalt not be afraid of him.* So that from *this* Passage, we may observe *two Notes* to know the *false Prophets* by. (1.) If they teach *new Doctrines* contrary to the *Faith* already *deliver'd* or *establish'd* by God, or *new Objects* of *Worship*. Or (2.) *Foretel* such Things as never are *accomplish'd*, or *come to pass*, according to that of *Jeremiah*; *The Prophet, which prophecieth of Peace, when the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath truly sent him*, Chap. 28. 9. But more particularly. There are divers other *Texts* in the H. *Scripture*, from whence we may make good our Assertion, That *extraordinary Ministers* or *Prophets*, were oblig'd

to give *Proof* of their *Mission* by some *Signs* or other, either by *working Miracles*, *Perdition* of things to come, or by *revealing* some *secret thing* out of the *way* of *human Knowledge*. Thus for instance, *Moses* was afraid to *deliver* the *Message* of God (altho' he appear'd unto him in an *extraordinary manner*, Exod. 3. 4. *&c.)* unto *Pharaoh*, *Behold they will not believe me, nor hearken unto my Voice, for they will say, the Lord hath not appear'd unto thee*, Exod. 4. 1. And accordingly God gave him the *Power* to *work Miracles*, Exod. 4. So presently after, *Joshua* his *Successor*, had receiv'd his *Charge* from God, he *magnified him in the sight of all Israel*, that they might know that God was with him, as he was with *Moses*; and this was manifested by the *miraculous dividing*, or *parting* of the *Waters* of *Jordan*; as afterwards, by the *falling down* of the *Walls* of *Jericho*, Josh. Chap. 6. By the *Sun* and *Moon standing still at the Word of* Joshua, Chap. 10. 12. So we find *Samuel's Vocation* to be a *Prophet*, *confirm'd* by his *foretelling* the *Destruction* of *Elie's House*, 1 Sam. 3. 18. And in the 19*th*, it's said, That *Samuel grew, and the Lord was with him, and did let none of his words fall unto the ground; and that* [by this] *all Israel, from Dan, even to Beersheba*, knew that *Samuel was establish'd to be a Prophet* of the Lord, *ver.* 19, 20. Again, *Samuel prayed, and offered Sacrifice unto the Lord*; upon which, the *Israelites* obtain'd a *signal Victory* over the *Philistines*, Chap. 7. See other *Instances* likewise in *Elijah* and *Elisha*, *Isaiah*, &c. but these are enough to *prove* that the *Prophets* always gave *Testimony* of their *Mission* from God, by some *extraordinary*, nay, *sensible Signs*; and accordingly we find, the *Jews* demanded *Signs* of our *Saviour* to attest his *Mission*, Matth. 12. 38. 16. 1. Mark 8. 11. John 16. 30. See 1 Cor. 1. 22. And our *Saviour* himself appealeth to the *Works* he did, as the *indisputable Signs* of *Divine Mission*, *viz.* His *Miracles*. Now this *Demand* of the *Pharisees* to our Saviour, shews

shews beyond even *contradiction*, that the *Jews* were wont to *require somewhat extraordinary* from the *Prophets*, to *prove* and *attest* their Mission, before they receiv'd or *acknowledged* them as *such*. But also *Miracles* were the *usual Test*, yet not the *only*; there were other *Marks* to judg them by. As an *unusual Piety* and *Austerity* of Life, joyn'd with *Agreeableness* in *Doctrine* with the *preceding Prophets*, and *Conformableness* likewise with their *Predictions*, and not *thwarting* and *contradicting* them. Whereas, the *contrary* to all these, were the *indubitable Marks* of *Impostors* and *Hypocrites*. I might proceed, and produce the same *Credentials* for the *Apostolical Mission*, how that *Christ*, when he sent them out to *Preach*, gave them the Power to *work Miracles*, were it necessary; but it being so obvious, I shall not insist upon it at present: All the Inference I shall make from what I have just now laid down, is only this, That since you have not sufficiently *evinc'd* your *ordinary Mission*, and upon those Topicks laid down in your *Confession of Faith*, (as I think) cannot; and that since some of your *Fraternity* being sensible of the Unlikelihood of succeeding that way, have betaken themselves to *this*, of an *immediate* and *extraordinary Vocation*, if you cannot *demonstrate* it by *Miracles*, it must follow, that you have no *Vocation*, no *Mission*, no *Ministry* at all.

But to return after this short Digression, from what I urg'd as to the *Prophets* out of the Old Testament; Thence it appears, that the *Jews* had a *Rule* and *Signs* whereby to distinguish *false* from *true Prophets*; otherwise they could never be secure from being *impos'd* upon and *misled*. *Miracles* were then the *ordinarily Rule* to the *Jews*, to judge of *extraordinary Ministers* or *Prophets* by; and this *Rule*, you see, was establish'd and given by God himself; and accordingly the *Jews* examin'd their *Prophets* by this *Rule*, and hereby could not be *impos'd* upon, but by

their own *Neglect* and *Default*, and at their own *Peril*. But perhaps you may *object*, we read of divers *Prophets* among the Jews, who were *true Prophets*, and *receiv'd* as such, without working any *Miracles*. I answer, we do, and no mention of any *Miracles* wrought by them; but doth it hence follow, that they wrought none? Tho' the *working* of *Miracles* was the *grand* and *establish'd* Κριτήριον, or *Test* of their *Mission*, and no Question was generally requir'd and comply'd with, yet it was not the *only one*: I have shew'n you some others already, and *should* now add another of St. *John Baptist*, but that I reserve it to its proper place afterwards. Again, besides, 'tis highly reasonable it should be so; nay, this is the least that can be expected in the Case before us, to demand such an Exertion of *miraculous* Works, or to give *Proof* of such *extraordinary Gifts* as the *Apostles* did; I say *at least*, because otherwise we should be at a great loss, and not able to distinguish true *Ministers* of Christ from *false* ones, especially, *supposing an Agreement* in all *Fundamentals* and *Essentials* in Religion otherwise; but, at this time of Day, to set up *new Articles* of *Faith*, *new Doctrines*, it's to shew that this last *Dispensation* by *Jesus Christ*, is *imperfect*, and so to be *done away*, to make way for a more *perfect*, a *new one*, and a *better*; so that whoever (as 'tis suppos'd to be your Case) pretends to a new *Dispensation*, by *introducing new Doctrines*, new *Fundamentals*, a *new Ministry*, they are obliged to *exhibit*, or bring new *Credentials* to *assert* their *Mission*, and to *vouch* their *Doctrine*; nay, and as the *Miracles* of our Saviour, bringing in a more *gracious* and a *nobler Dispensation*, far surpassed those of *Moses* (as might be made out by many *Discriminations*, and which you will not *dispute*, and therefore unnecessary to be insisted on here) so by *parity* of *Reason*, they are oblig'd not only to *do* such Works as *never Man did*, nay, *greater* than ever were

done

done by our Blessed *Saviour* himself, otherwise they deserve no Credit, and ought to be *rejected* as *Impostors*, and the *new Doctrines* they *Preach* as *Lies*, and so liable to *Eternal Vengeance*, as undoubtedly all *false Prophets* are under the Gospel, as hath been shewn already in this Discourse. But once more, tho' *Miracles* under the *former Dispensations* were *necessary*, and under the *latter*, but for a time (especially at the beginning) till the Faith should be sufficiently *confirmed* by them, (and the *Mission* of its *Promulgers* thereby *ascertained*) and afford all *reasonable* and *understanding* Men, sufficient occasion to *embrace* it, and yield up themselves unto it upon that account, by giving them all possible Satisfaction as to those *matters* of *Fact*, which could leave no place for *Incredulity*: But now I must tell you, tho' you had the *Power* even of working *Miracles*, we are most pressingly cautioned against you. Your teaching *new Doctrines*, and *Pretences* to an *extraordinary Vocation* with truly discerning and serious Persons, would render *you* but the more *suspicious*; *If a Prophet shall give you a Sign, or Wonder, and it come to pass, if it be to tempt*, to follow *strange Gods*, we are not to hearken to such, *Deut.* 13. 1, 2. Our *Saviour* forewarns us, That in the last Days false Prophets *shall arise that shall shew great Signs and Wonders, insomuch, that if it were possible, they should deceive even the very Elect*, Matth. 24. 24. And the *Apostle* saith, That *the coming of the Man of Sin, should* be after *the working of Satan with all Power and Signs*, and *lying Wonders*, 2 Thess. 2. 9. So that from these Scriptures, all the Faithful are plainly and expresly *fore-warn'd* and *caution'd* against all the *Pretenders* to an *extraordinary* Call and *Mission*, the very *Drift* and *Importance* of them is for *this* very end, to *secure* all the *Faithful* from the *Delusions* of such *Deceivers*; implying, that the *end* of these *Signs* and *lying Wonders*, by the *wily Contrivances* of *Satan*, are to give *Countenance* to their *pretended*

Missions and *false Doctrines*, and *both* at once, there being no other Reasons assignable for them. The very setting up an *extraordinary Mission* after the *Apostles time*, let it be in what Age it will, proves it self to be a *Satanical Delusion*, there being no *Instances* producible of this kind after the *Canon* of *Scripture* was fix'd. They took care in their own Times, in all places where they *planted* the *Gospel* for an *Ordinary Ministry* and *Succession*, and so left it to the Blessing and Protection of *Christ*, there being no farther *Use* for the *Extraordinary*. And hence the Apostle sharply reproves the *Galatians* for forsaking the true *Gospel*, and embracing a *new* one, preach'd unto them by *Deceivers*, who gave out they had an *extraordinary Call* or *Mission*, and boasted of their *immediate Gifts*, and assumed unto themselves a greater *Authority* than St. *Paul*'s. To this purpose, we read these false *Apostles* and *Seducers*, to succeed the more effectually with these *Galatians*, opposed unto him the *Practice* of some other *Apostles*, in *conniving* at the use of legal *Ceremonies*, Chap. 2. 6. in order to reduce them to *legal Observances*, see Chap. 4. 17. Chap. 6. 13. with the *Oxf. Paraph.* But amongst *these*, there's *one* particularly aim'd at by the Apostle, Chap. 5. 10.—'*But he that troubleth you shall bear his Judgment, who ever he be.* '*It seems to have* 'been *one Person chiefly that endeavour'd to seduce them,* 'who, *as some say, was Cerinthus, who liv'd in the A-* 'postles *times*—— *and taught very many Heresies like the* 'Gnosticks, *but particularly, that Christ was meer Man,* 'that *Circumcision was of force, that the Resurrection* 'was *to be in the World, and to begin at Jerusalem*—— 'where *the Saints were to live* 1000 *years in all Vo-* 'luptuousness *and Sensuality, after which manner himself* 'was *also noted to have lived, which might give occasion* 'to *this Apostle here to write so sharply against those Sins,* '&c. Chap. 6. 13. *to take notice, that even these false* 'Doctors *did not even live Religiously according to the*

'*Law*

Law it self, Oxf. Annot. What is said here of *Cerinthus*, might, I question not) with as equal Probability, be apply'd to that *Primogenitus Satanæ*; First-born of Satan, *Simon Magus*, if we compare this 17th verse with Chap. 1. ver. 6, 7. *I marvel that ye are so soon removed from him that called you into the Grace of Christ unto another Gospel. But there are some that trouble you, and would pervert the Gospel of Christ.* And that which seems to confirm it, is, that this *Simon Magus* did not only endeavour to *introduce* a new Gospel, but to give himself out to be the λόγος, the *Word* of God, and so pretended to an *extraordinary Mission*, such as *Christ* himself most truly averr'd, nay, and wrote Books under the *Name* of *Christ* and his *Disciples*, which is equivalent to the *Publishing* a *new Gospel*, because in these, *He* and his *Partner Cleobias* wrote contrary and in direct Opposition to *Christ's* and his *Apostles Doctrines*; and besides, we read in the *Apostolical Constitutions*, that he wrote pretended *Confutations* of the *Creation*, *Prophets*, *Apostles*, &c. as we are told by the same Learned Mr. *Grabe*; And that our *Apostle*, in all likelihood, might here intend, or mean, *Simon Magus*, and have respect to his Doctrines in this *Epistle*, may be fairly conjectur'd from Chap. 1. ver. 8. *But tho'* we [*Peter, James, any of the other Apostles, or my self*] or [*even*] an Angel from Heaven, [*a real Angel, or the Devil transfigured into an Angel of Light in his Members, as in Simon Magus calling himself the Power of God, the Word of God*] should preach any other Gospel [*contrary*

Ego sum Sermo Dei, ego sum Speciosus, ego Paracletus, ego Omnipotens, Ego omnia Deus; *Hieron. Comment. ad cap.* xxiv. *Mat. apud Grab. spicileg. Patr. Sec.* 1. p. 307.

Οἴδαμεν ὅτι περὶ Σιμῶνα καὶ κλεόβιον ἐσπουδήκασι συντάξαντες βιβλία, ἐπ' ὀνόματι Χριστοῦ καὶ τῶν μαθητῶν αὐτοῦ περιφέρουσιν εἰς ἀπάτην ὑμῶν, τὸν περιλυκόπαν χριστὸν καὶ ἡμᾶς τοὺς ἀυτοῦ ἀδέλφους *Constit. Apost. c.* 26. *ap Grab. spicileg. Patr. &c. Sec.* 1. p. 305, 306, 307.

trary to, or upon different Principles from my Doctrine,] unto you, than that [already] preach'd unto you, let him be accurs'd.

As this *Simon Magus* and his *Followers* preached *new Doctrines*, a *new Gospel* contrary and in *Opposition* to *Christ* and the *Apostles*, so its plain they *formed Schisms against them*, set up for *extraordinary Ministers*, spake evil of *Dignities, viz.* the *Apostolical* Office, pretended to *work Miracles* too in *Confirmation* of their *Doctrines* and *Authority*. As for their *forming* of *Schisms*, and *drawing* of the *Galatians* from the *Apostle's Communion, viz.* St. *Paul's*, its evident from this *Epistle*; and to promote a *Separation* from the *Apostle's Doctrine* and *Communion*, they us'd all possible Endeavours to *lessen* and *run down* his Authority: [1.] By insinuating that he acted *contrary* to the *other Apostles* Practice; upon which Suggestion he *apologizeth* for himself, by urging, That he *learn'd* not the *Gospel*, or *receiv'd it from Man, but God*, Chap. 1. ver. 11. 12. To this he answers, (1.) That after this *Revelation* made unto him, and his *Mission* to *preach* the *Gospel*, receiv'd immediately from *Christ* himself, *He did not confer with Flesh and Blood*, take the *Advice* of any Man, no not of the *Apostles* themselves, but proceeded as the *Holy Spirit conducted* and *directed* him, *ver.* 16. And then, (2.) in reference to the Business of *Circumcision*, allow'd and conniv'd at by the other *Apostles*, and wherein St. *Paul* differ'd from them, by *Teaching*, That it was so far from being obligatory, that it was a Sin to put it in practice; nay, positively, that it was a *Subversion of Christian Liberty*, Chap. 5. ver. 1. and expressly tells the *Galatians*, *If ye be circumcis'd, Christ shall profit ye nothing*, ver. 2. and therefore charg'd *Peter* to his Face with *Dissimulation*, and some others of the *Apostles*, for their too forward *Compliance* with the *Jews*, as to this and some other *legal Observances*, as not Walking *uprightly, and according to the Truth* [and

Sin-

Sincerity] *of the Gospel,* Chap. 2. ver. 14. but hereby giving *Countenance* and *Encouragement* to the *Judaising Christians* and *Seducers,* and laying a *Stumbling-Block* in the Way of the *Gentiles:* Then (3.) that whatever these Seducers might urge from the *other Apostles Examples* and *Practice,* he answers, That indeed when he did acquaint even the other *Apostles* with the *Gospel* he *preach'd,* [viz. *Of the Ceasing of Moses's Law, which he* [usually] *preacht among the Gentiles,* Chap. 2. ver. 2.] that he had no *Opposition* from them, no one offer'd to *contradict* him, or *forbid* him to do so for the future, *ver.* 3. consult the *Oxf. Paraph. & Annotat.* on the Place. But [II.] These *Seducers* to *vilifie* and render St. *Paul*'s Authority contemptible here among the *Galatians,* by urging that his *Authority* was *inferiour* to That of the rest of the *Apostles,* that he had been a *Persecutor* of that *Religion* he *now* profest, *and was not one of those who had company'd with them all the Time that the Lord Jesus* went in and out amongst them, *Acts* 1. *ver.* 21. had never *seen* Jesus in the Flesh, nor *heard* him before his *Ascension,* but receiv'd the *Gospel,* and his *Commission* to *preach* it, from *Them,* and therefore *subject* to them; and that what he acted contrary to *their* Practice was only his own *private Fancy* and *Judgment,* and upon that Account not to be *regarded* or *heeded.* To this St. *Paul* answers at large most *convincingly,* That as he had not *receiv'd* the *Gospel* from *Man's Instruction,* but by *immediate Revelation,* Chap. 1. ver. 11. 12. so likewise his *Commission* for the *Apostleship* was not of Mens *Election,* but by *Jesus Christ,* ver. 1. and 16. and so in consequence of this, no ways *subject* unto the other *Apostles,* or *inferiour* to them, having as *immediate* a *Call* as *any* of them, *equal* to *any* of them, *not a whit behind even the very chiefest of the Apostles,* 2 Cor. 11. 5. And to convince these *Galatians* and *false Teachers,* that he was no way *subject* to the rest of the *Apostles,* or *oblig'd* in all things

to

to take *measures* from them, he adds, That after he was *call'd* to the *Apostleship* by *Christ* himself, receiv'd his *Mission* and *Baptism*, He did not presently go directly to the *Apostles* to *Jerusalem*, but went into *Arabia*, *Preaching* the *Gospel*, and *doing* the *Office* of an *Apostle*, *Gal. Chap.* 1. *ver.* 17. and did not *go up to Jerusalem*, where the *Apostles* were chiefly *Resident*, till *three Years* after his *Conversion*, ver. 18. *to see* and be *acquainted* with *Peter*, and then was *fourteen Years* before he went to *Jerusalem* again; but the *Apostles*, altho' the *false Brethren* and *Seducers* had made a great Noise about him for *preaching down* the *Observance* of *Legal Ceremonies*, had *nothing* to *object* against him, nor *could* find any fault with his *Doctrine* or *Practice*, *Chap.* 2. But when they fully understood that the *Apostleship* of the *Gentiles* was alloted to him, they *own'd* him immediately, and *gave him* the *Right-Hand of Fellowship*, ver. 7, 8, 9. And as a farther *Demonstration* that he was no way *subject* or *inferiour* to them, He tells the *Galatians*, That he *reprehended Peter* himself *publickly* at *Antioch*; and besides he was so far from being *instructed* by the *Apostles*, even the *Chief* of *them*, whose *Authority* the *false Teachers* insinuated to be *over him* to the *Galatians*, that he tells them again, *But of those* [*that is*, *Apostles*] who seem'd to be [*and really were*] somewhat [*more than ordinary Ministers of Christ*,] whatsoever they were [*as to external Advantages*, *Apostles before me*, *having convers'd with the Lord*, *heard the Gospel from his Lips*, *seen his Miracles*, &c.] it maketh no matter to me [*that I should alter my Doctrine or Practice*;] God accepteth no Man's Person, nor [*bestoweth greater Grace for the external Prerogatives upon them*, *nor less upon me that want them*;] for they who seem'd to be somewhat in [that] Conference, [*concerning that Controverse*,] addeth nothing to me. [*more than I knew before*, *either by their Instruction*, *Authority*, *or Opposition*, *to make me change my Opinion*,] *Oxf. Paraph.* on the Place,

Place, but contrariwise *acknowlegeth him* for the *Apostle* of the *Uncircumcision, &c.* Thus much I thought necessary to represent the *Artifice* of these *damnable Seducers*, to *run down* this *Apostle* by way of *Confronting* him with the *contrary Practice* and *Authority* of the other *Apostles*; tho' 'tis not to be doubted, but *Simon Magus*, and other *false Apostles*, endeavour'd every where what they could to oppose and beat down the *Apostleship* it self, tho' an *extraordinary* Authority, and *immediately* from *Christ* himself, even by *assuming* to themselves a more *exraordinary one*, by pretending to a *new Gospel*, and new *Miracles*, new *Signs* and *Wonders* to *attest* it, *corroborate* and *establish* it. To this purpose *Simon Magus* is recorded by *Eccleastical* Writers of great *Antiquity* and *Veracity*, to impose exceedingly upon the *People* by *many strange Feats* he did, or *Miracles*, with divers of his *Followers*, and particularly one *Marcus*, as we find in *Iræneus*, insomuch that *Monuments* were *erected* to *Simon Magus* by the *Heathen Romans* themselves, as unto a God, and Multitudes *drawn* from the *Faith* by them. To the same Purpose, and with respect undoubtedly to *Him*, or some of his *Followers*, or such like, the *Apostle* refers, *Gal.* 3. 3. *O foolish Galatians, who hath bewitched you*, [by Sorcery, Enchantment, lying Wonders, and stupendious Feats cast a mist before your Eyes, bereft you of your Understandings, formerly *Illuminated* by *Faith*, the *Operation* of the *Holy Spirit*, and *confirm'd* and establish'd by real *Miracles* wrought by the *true Preachers* of the *Gospel*, for this Word Ἐβάσκανε, seems to be oppos'd to Δυνάμεις, ver. 5. *Miracles, powerful, mighty Works*, which were the *outward Evidence* of the Divinity of their *Doctrine*, the *Holy Faith*, and their *Mission*, as Βασκανία, the *Effascination, Sorceries, Præstigiæ*, or *jugling Tricks* of *Simon Magus*, and such like, to *gull* and *delude ignorant* and *stupid* People, such as these *foolish, sottish Galatians* were reputed to be, were for the *Countenancing*

cing of their *Novelties*, and *Helliſh Doctrine*, and *Diabolical Miſſion*, to draw them off from the *Faith* and *Communion* of the *Apoſtles*: Of theſe the ſame *Apoſtle ſeems* to ſpeak again, 2 *Tim.* 3. 8. Now as *Jannes* and *Jambres* [*the Egyptian Magicians withſtood and conteſted for Preeminency with* Moſes] [*ſo do theſe Deceivers, Simon Magus and himſelf, his Followers*] alſo reſiſt the Truth [*preached by us the Apoſtles, and our Commiſſion and Authority too by pretending to a higher and more Divine*] Men of Corrupt Minds, [*or deprav'd Judgments, prejudic'd thro' Pride, Ambition, Envy, Emulation, Covetouſneſs, Self-Intereſt, of carnal worldly Spirits,* [Reprobate concerning the Faith, [*by rejecting it, or apoſtatizing from it,*] having *lov'd this preſent World,* by chuſing *ſinning, and to preſerve their Eſtates, and to procure their Eaſe, and purſue their outward Advantages and Pleaſures, rather than ſuffer for Righteouſneſs Sake, and the keeping of a Good Conſcience towards God.* So in the *Revelations, Chap.* 13. We read of another Beaſt (to follow your own Interpretations, and of ſome other *Sectaries*, to underſtand it of *Antichriſt*, or *Hereticks*) coming up out of the Earth——that *did great Wonders,* ſo that he made *Fire* come down from Heaven on the Earth in the Sight of Men, and that he *deceived* them that dwelt on the Earth, by the means of thoſe *Miracles,* which he had Power to do, *&c. ver.* 13. 14. and of the *three unclean* Spirits that came out of the *Mouth of the Dragon*, and out of the *Mouth of the Beaſt*——and *out of the Mouth of the falſe Prophet;* its ſaid they were Spirits of *Devil's working Miracles, Rev.* 16. 13, 14. So *Chap.* 9. we read of ſome that *repented* them not of their *Sorceries,* φαρμακειῶν, ver 21. of *falſe Prophets,* who, no doubt, if they could, pretended to *work Miracles* to prove their *Miſſion,* ſuch as it was, in order to *bewitch* or *deceive* the *Ignorant*, and therefore are ſaid to follow the Doctrine of *Balaam*, Rev. 2. ver. 14. and of *Jeſabel,* who gave her ſelf

out

out to be a *Propheteſs* to ſeduce the People, *ver.* 20.

But to cloſe up this Obſervation, and to ſhew, in all probability, this word Ἐβάσκανε was us'd in the Senſe I have urg'd in, *in* the *Catalogue* of the horrid *Immoralities* and *Vices* of theſe *Ravenous Wolves*, theſe *ſpiritual Aſſaſſins*, the *Apoſtle* reckons that too common Practice of them, *Witchcraft*, Φαρμακία, Cha. 5. 20. The doing *ſtrange Feats* by the Aſſiſtance of *Infernal Spirits*, to give *Reputation* to their *new* and *monſtrous Doctrine*, and to *delude* the *People* into an Opinion of the *Divinity* of their *Miſſion*. To this purpoſe it will not be amiſs to ſubjoin that *Obſervation* of *Tertullian*, concerning the moſt antient *Hereticks*; 'The *Commerce*, ſaith he, of *Hereticks*, with '*Magicians*, *Jugglers*, *Aſtrologers*, *and Philoſophers*, '[*Men addicted to curious Arts, ſuch as Alchimy*, &c.] '*is nothing. All their* NOTE *every where, is, Seek and* 'ye *ſhall find; So that by their Comrades and Converſa-* 'tion, *you may take an Eſtimate of their Faith*: Their 'Life and Practice is a true Index of their Doctrine, *De Præſcr. adv. Hæret.* 43. Beſides the *Apoſtle*, Chap. 5. 5, 19, 20, 21. Enumerating the *Works* of the *Fleſh*, ſeems to give ſome ſort of Deſcription of *Simon Magus*, and the reſt of his Followers; *He* was as *noted* for his *Filthineſs* and *Uncleanneſs*, as for his Witchcraft [or Sorcery] and *juggling Arts*, and one part of his Doctrine was to teach the *licentious* Uſe of *Women*, and he carried about with him an *impudent Proſtitute*, call'd *Selene*, the *Companion* of all his *Abominations*, whom he would have *reputed* for a *Divinity* or *Goddeſs*. To *overtop* the very *Apoſtles* themſelves, he gave out that he deliver'd the Law on *Mount Sinai* to *Moſes*, in the *Perſon* of *God* the *Father*; That in *Tiberius*'s Reign, he appear'd *ſeemingly* in the *Perſon* of the *Son*, and afterward, that he *deſcended* on the *Apoſtles* in *fiery Tongues* as the *Holy Ghoſt*. *Menander* his Diſciple was a noted *Magician*, *Aug. Hæreſ.* 1. and over and above *Baptiz'd* in his *own Name*, to

ſhew

shew that he *assum'd* an *Authority* above that of the *Apostles*, whom he pretended to have had *theirs* from *him*. The whole *Drift* and *Aim* of these *Hereticks, Seducers*, was to *divide* the *Church*, and to *cause* a *Separation* from the *Apostles Doctrine* and *Communion*; This was *Satan's Masterpiece*, and did more Mischief *always* to the *Church* of God, than all the *outward Force* or *Persecution* of the most *malicious* and *barbarous Tyrants*; 'Twas this Design that gave *Rise* to the *Sham-extraordinary Call* then, in opposition to the real *extraordinary Vocation* of the Apostles themselves; to the *sham-Impulses, Inspirations* or *Gifts*, in opposition to the genuine χαείσματα, or Gifts of the Holy Spirit, so eminent in them and the *Converts* of that *Age*; to the *juggling Tricks* of *impostorous Hereticks*, in opposition to their true *Miracles*, to their γνῶσις, *&c.* and *all* to *undermine* the *Faith*, and to obstruct the *Propagation* of the *Gospel*, for the Enlargement of *Satan's Kingdom*. — Hence the frequent Exhortations of the *Apostles* to all their *Converts* in their *Epistles*, to *adhere* firmly to the *Faith*, and to *beware* of *Seducers, false Teachers*, who were every where as *diligent* to *Pervert*, as the *Apostles* to *Convert* them: Thus *Phil.* 3. 2. Beware of [*avoid, look to*] Dogs [*Hereticks, false Teachers, Prophane, Unclean, out of the Church*, out of the *Covenant* of *Grace, however pretending to an extraordinary Mission*, and *calling themselves* the *Ministers of Christ*;] Beware of the Concision [*that is those who would oblige you to Circumcision, which tho' formerly the Sacrament of Faith, and of Institution into the Covenant with God, is, as practised now by them, no more than a meer cutting of the Flesh, or Concision*, as it's *a tearing asunder, as Dogs, the Church of Christ*; See *Oxf.* Annot. on the place: Then *Coloss.* 2. 18. Let no Man beguile you of your Reward by a voluntary Humility, and worshipping of Angels, intruding [*himself*] into [*the knowledg* of] those Things [*concerning God and Angels*] which he

hath

hath not seen, [*not revealed or taught* by God] *&c.* And not holding the Head [Christ] *&c. Head*, that is, both of Men and Angels, Chap. 1. 18. Therefore neither any one Angel, nor the whole Nature of Angels could be our *Head.* ' *By our Pastors we* ' *are united to the Apostles; by the Apostles, to our Lord;* ' *and by him, to the Father*, Ephes. 2. 20. The *De-* ' *ceivers* [*these pretended extraordinary Ministers*] *seem* ' *not to have had any Consideration of the Unity of the* ' *Church, or of one Head but attributed, one Function to* ' *one Angel, another to another*] or rather industriously and designedly to set up a *New Head* to their *New Church*, justly call'd by St. *John*, The *Synagogue* of *Satan*, Rev. 2. 9. 3. 9. In *opposition* to the *Church* of *Christ.* The *Beloved Disciple* St. *John*, calls these very *Hereticks* we speak of, *Antichrist*, 1 John 2. 18. and tells us, They went out from us [*i. e. the Communion and Unity of the Church* of the Apostles,] but were not of us, [that is, *were Unstable, Hypocrites, not sincere Christians*] for if they had been of us [*well grounded in the Faith, and sincere in their* Hearts and Affections; or if their Hearts had been *right in the sight of God*, Acts 8. 2. *And the Love of the World less prevalent in them than the Love of God, and the Love of the Brotherhood, the Christian Fraternity*] they would, no doubt, have continued with us; but they went out that they might be made manifest [*known and publish'd to all*] that they were not of us, [*that is, no Christians at all, but egregious Dissemblers, and corrupt Hypocrites.*] Hence, upon their *Violation* of the *Churches Unity*, all those *Strifes, Variance, Emulations, Malice, Envyings*, Gal. 5. 20, 21. *Biting* and *Devouring*, ver. 15. *Hatred* of the *Brethren* (so often mention'd by St. *John* particularly, 1 *Joh.* Chap. 4. ver. 20.) the everlasting, never failing, individual Marks of *Seducers, Sectaries*, the *indelible, inseparable Character* of those who lay Claim to *extraordinary Vocation* to the *Ministry*, nothing be more notorious and palpable

than their *Rage* and *Rancour* against those of the *true Communion*, that they *forsake*, as the *Holy Scriptures* themselves most amply testifie, and all the *Histories of Hereticks*, their Books, *Preachments, Prayers, Conversations, Airs, Gestures, Looks*, &c. to *this very Day*. Hence they are described by the Apostle St. *Paul*, 2 *Tim.* 3. 3. *Disobedient* to *Parents*, [*I suppose he especially means, if their Parents happen to be Members of the true Church*] unthankful [*ungrateful, ascribing all Kindnesses done unto them as their* Due, *and an Honour to them that do it*] without natural Affection, [*cruel, without bowels, unmerciful to all not of their Clan, and Kidney*] Truce-breakers [*Violaters of their Baptismal Vow and Covenant, if Baptiz'd in the one Church, to Christ their Head, of their Duty to the spiritual Superiors, of that Love and Charity* they ow'd *unto* their Brethren, their once *Fellow-Members*,] *false Accusers* [*by their incessant Railings and Invectives against the Ministers of Christ, and the true Members of the One Church*——— having a Form of Godliness [*an outward Shew or Profession, for no other end than to be seen and observ'd of Men, for their carrying on their* [*temporal Designs, for meer Gain and Advantage otherwise, utterly*] denying the Power thereof [*when they dare appear above board, and have the Reins in their own Hands, free from Restraint, as the Histories of all Ages of the Church*, to this very Hour, *more than sufficiently demonstrate*. But then, (9.) once more to shew the transcendent *Impiety, Villany*, as well as *Blasphemy*, of all those whoever that pretend to this *extraordinary Vocation, Mission*, or *Ministry*, at this time of day, let it be observ'd, that by all the Instances we meet with in the Holy *Scriptures*, it appears, that *immediate Teaching* or *Inspiration*, goes along with *immediate Vocation* or *Mission*; there's no *immediate Mission* without *immediate Communication* of the *Message*; as in the Case of all the *Prophets* of the *Old*, and of *Christ* and his *Apostles* in the *New Testament*. This is so self-evident,

that

that it would be to hold a *Torch* to the *Sun*, to attempt the *Explication* or *Illustration* of it. So that if *you* can prove your *immediate Mission*, I will make no Scruple but you are likewise *immediately taught*, nay, and more than that, That whatever you *Teach*, is of equal Authority with, and ought to be held as *Canonical* as the Scriptures themselves, or what the *Prophets*, *Evangelists* or *Apostles* wrote. Then I'll, without any more to do, *own* you as the *Apostles* Successors indeed, as some of your *Progenitors* did, and some of your *Fraternity* of late, as *Tho. Grantham* would insinuate, by a *Title* to a Book of his, (which I have not seen) call'd, The *Successors of the Apostles*; then I will readily acknowledg, you may say with the *Apostle* St. *Paul*, That you are *Ministers*, *not of Men*, *neither by Man*, *but by Jesus Christ*, Gal. 1. 1. and that what you Teach, you *neither receiv'd it of Man*, *neither were you taught it*, *but by the* [*immediate*] *Revelation of Jesus Christ*, ver. 12. Nay, I'll esteem you as *equal* with the Apostles, as to *Authority* and *Infallibility*, and look upon you as *Oracles* and the *Organs* of the *Holy Ghost*; And to the greatest Honour I can to your *immediate Vocation* and *Mission*; I'll moreover confess, That all else besides your selves and *Disciples*, are without; that is, no better than *Heathens*, and that *whoever gathereth not with you*, *scattereth*; that is, that all *out* of your *Fellowship* or *Communion*, are excluded from the *common Salvation without Hope*, *Reprobates*; Withal, I will own likewise, That you are the *Salt* of the *Earth*! the *Light of the World*, That you are *Oecumenical Bishops*, the *whole World your Diocese*, and the Conversion of the World your *Province*, that you have the *whole* and *sole Power* of the *Keys* of Heaven; in a word, all the Glorious *Privileges* and *Prerogatives* you can fancy to your selves, *provided* you can prove your *Mission* as infallibly as the *Apostles did*, and give as positive and expres Evidence for the Truth of

your *Doctrines* as they: For, if you will pretend to the *first*, you can't evade the *latter*; they go hand in hand: *Immediate Mission*, and *immediate Teaching* or *Inspiration*, and as before asserted, the *Gift* or Power of working *Miracles*: All these were conspicuous at the same time in the *Prophets* and the *Apostles*, besides Holiness and *Purity* of Life and Doctrine, *Disintereſſedneſs* as to the World, and contempt of Worldly *Grandeur*, *Riches*, and *Pleasures*, and *Fame*; all these Qualifications are inseparable from such *extraordinary Ministers*, as we have been discoursing of; and where any of these are wanting, the *Mission* will be rendred very suspicious or questionable, you'll easily grant me; nay, I may say, an *extraordinary* Imposture, and serve only as an infallible Token and Demonstration of a meer *Cheat*, *Trick*, and *Juggle*: But over and above, I must add one more *Qualification* of an *extraordinary Ministry* (such as many of you have pretended unto) and that is the *Gift* of *Prophecy*, never any *extraordinary Ministers* without this, that we read of in the *Old* or *New Testament*; and this hath been always look'd upon so essential, that few Sects but have pretended unto it; and where it hath failed, hath by all knowing Persons, been look'd upon as a certain *Mark* of *abominable Imposture*. I'm sensible, you would be glad, if you could tell how to get clear of, and *avoid* the *one* and the *other Pretention*; I'm sensible nothing but *Necessity* at this time of Day, can drive you to them as your Refuge, (if the *Ordinary* fails you, you must run to the *Extraordinary*; and if the *Extraordinary*, then to the *Ordinary*; and if neither, *Obstinacy* must keep you up, or your *Cause* must *drop*, or farewel *Ordinances*, and so as it hath been your wont, *turn Quakers*;) but as you have been forc'd at sometimes to *appeal* to the former, so you have not been altogether *asham'd*, or *afraid* at other times to venture at the latter. And so now I shall give the World a

Speci-

Specimen of some of your *Talents* that way, and that in the *twofold* Notion of the *word Prophecy*, as a faculty of *interpreting* or *expounding Scripture*, or of *predicting* or *foretelling future Events*. First then, as *Prophecy* imports the *Gift* or *Faculty* of *expounding Scripture*, I shall *present* you with a *Taste* of your *illuminated Brother* John Canne, in his *Voice from the Temple to the Higher Powers*; Printed in the Year 1653.

'This *Year*, saith he, (to wit, the Year 1648) do 'I *affirm with much assurance*, was the Time when 'the *Thrones were set, and the Antient did sit*; as is 'expressed in *Dan.* 7. 9, 10. Here began the Lord 'God Almighty, to *call Kings* and Kingdoms to an 'Account, to cast down the Mighty from their 'Seats, to cut off the Spirit of Princes, and to be 'terrible unto the Kings of the Earth. And this 'Work goes forward still, and shall prevail and 'prosper to the utter breaking and destroying of 'the Fourth Monarchy or Roman Empire; that is, 'the Antichristian State, and Kingdom likewise. 'I know it will be expected, that I give some Reasons for what is here asserted, especially, it being 'deliver'd with so much Confidence: This I shall 'willingly do, (1.) Howsoever our Chronicles 'give the *Roman Empire* some kind of Interest and 'Title to the *Britains*, till the Year 440, yet it was 'rather in Name than in Thing: For after the 'Year 388, the Romans never exercised that Power here which they did before, only now and 'then——they sent hither some Relief against the '*Scots* and *Picts*; and having done (p. 13.) their 'work, immediately return'd back again, leaving 'the *Britains* to themselves. Thus their Histories 'seem to give some Light unto *Daniel*'s Visions concerning the Times. Howsoever their Thoughts 'were not at all carried out on such a Thing. '(2.) Whoever was the last, *certain* it is, that *England* was the first of the *Ten Horns*, and therefore

here first were the *Thrones set up*, and Judgment given upon the *King* and *Kingdom*; *True and Righteous are his Judgments*, Rev. 19. 2. (3.) The *High Court of Justice*, which was Erected in the Year 1648, before which the *last* of our *Kings had* his *Tryal* and *Sentence*, was *no other* than the *Throne of God* mention'd in *Dan.* 7. 9, 10. I do not confine the *Thrones in* Daniel, and the *sitting* of the *Antient of Days*, unto *England*; For I know the Lord will have his Thrones speedily set up in other Kingdoms, as *France*, *Spain*, *Denmark*, &c. as he proceeded *here*, so he will do there, *Judicatory* against Kings and Kingdoms. But to the Point in hand, what was done by the *Parliament* and *High Court* of *Justice*, in taking away the King, and changing (in part) the Form of Government, was no other than a *fulfilling* of that *Prophecy* in *Daniel*. Not that our States-men thought so, or so intended, but God did put it in their Hearts to fulfil his Will, that it should be so. And whereas this thing, not being before heard of, possibly will be slighted; therefore for Prevention, I shall let the Reader know my Reasons for it. (1.) It was given by the Angel unto *Daniel*, that the Continuance of the Ten Horns or Kingdoms, after their Rise and Appearing, should be only 1260 Years, *until the Thrones were set*. In the Year 1648, that Term expired, for against the *English Horn*, the *Antient of Days came*, and gave Judgment: So that it must necessarily follow, in the Year 388, the *Britains* became one of the *Horns*, *&c.* (2.) From accommodating the Years, let us consider the *Work* and *Thrones*: For the Work, first, it is true, in all Ages before this, Kings have been Depos'd, Imprison'd, put to Death, (p. 14.) but it was rather Man's sitting on the Throne, than the Antient of Days, for what they did, was only cutting of one *Horn* or Tyrant, and setting another up;

'up; whereas, *Root* and *Branch* was here taken 'away: And this is the *proper Work* of *Thrones*, to 'change the Times and Seasons, dissolve Founda- 'tions, and remove former Pillars; I say, abso- 'lutely, and utterly to break in pieces and consume 'the Ten Horns or Kingdoms, their places must 'not be found any more upon Earth, but a *New* '*Form* of *Government* is to be constituted and set 'up. (3.) The *Antient of Days* hath set up his *Throne* 'in *England*, I am farther confirm'd, by the *Happy* '*Dissolution* of the *late Parliament*; Really, I have 'wonder'd that the Lord should suffer such Men 'so long to prophane his Throne; '*Justice and Judgment are the Habita-* Psal. 89. 14. '*tion of thy Throne; Thou sittest in the* Psal. 9. 4. '*Throne doing right*, saith *David*. I know 'many are in *Darkness* concerning this great *Change*, 'and not able to apprehend the *true Ground* and 'Cause thereof, they run, some into Mistakes, 'some into Discontents, some into Rage and Fu- 'ry. For the satisfying therefore of such People, 'who desire to *eye God*, and his *Hand* which is lifted 'up, I shall shew what is the *true Cause* that the 'Parliament was Dissolved. The *Antient of Days*, 'having set up his *Throne* amongst us (from which 'He will speak to, and plead with the Nations 'round about) was pleased to honour those Men 'formerly in place, as to admit them to sit upon 'his Throne; And, because (like *Jehu*) they did 'well in executing that which was *Right* in the 'Eyes of the Lord, and did unto the House of '*CHARLES STEWART*, *All that was in his Heart*, 'the Lord suffer'd them many years to sit on the '*Throne* of *England*; but taking no heed to walk in 'the Law of the Lord God of *Israel*, but *flying upon* '*the Spoil*, and giving Countenance and Encou- 'ragement to the *Sins of Jeroboam*; God at last 'rejected them, as he did *Saul*: and for this Cause,

Raised up the General [OLIVER CROMWEL] I say, *for the Throne's sake*, that they might be no longer polluted and *prophan'd* by such a Generation of corrupt Men. And had not the *General* done what he did, to have the Thrones purged from that Dross and Filth, which cleaved thereto, I know not how he could have *answer'd God* for that *Power* and *Trust* which he hath put into his Hands. (p. 15.) And here (by the way) let me speak a word unto such as shall sit next upon *his Throne*; I would have Men consider well before-hand what they do: It's God's *own Throne*; and to speak comparatively, It is the *only Civil Throne* he hath *now* in the World; by it, He will do mighty and terrible Things: And therefore such as are not for Christ, He will lay them aside, one after another, and set up such as shall pour out the last Vials quickly upon *Monarchs*, and the Antichristian Kingdom. One thing more I shall add, in *Rev.* 16. 10. it is said, And *the Fifth Angel poured his Vial upon the Throne of the Beast*, (the Greek hath it *Throne*, not *Seat*) *and his Kingdom was full of Darkness*. By the *Throne* of the *Beast*, I understand the *Ten Horns*, that is, the States and Kingdoms of the World, which gave Authority and Power to the *Beast*. By *Darkness*, I do not understand (at least not chiefly) that which is spiritual, as in reference to their Errors, Superstitions, Idolatries, *&c.* for so that Kingdom was full of Darkness before; but it is meant of Amazement and Distraction, not knowing what to do, nor seeing any way how to come out. For Application to the thing in hand, after the Death of the late King, his Throne and Kingdom perishing under the *Fifth Vial*, how were the People then generally at their Wits end? In such *Darkness*, as they fell one upon another. So upon the Dissolving of this Parliament (which was so degenerate as it look'd

' look'd more like the *Throne of the Beast*, than *God's*
' *Throne)* what a thick *Darkness* is now gone over
' Men, as if an Angel had smitten them with
' Blindness, as were the *Sodomites*. And this you
' must expect still along, that as *Thrones*, *States*,
' *Powers* are broken to pieces, so *Confusion*, *Distra-*
' *ction*, and *Darkness* will ever follow, especially a-
' mong *Hypocrites*, *Timeservers*, and the *Antichristi-*
' *ans*. *None of the Wicked shall understand*, but the
' *Wise shall understand*, Dan. 10. 12. And therefore
' for the *General*, and such with him, whom the
' Lord used as seasonable and good Instruments to
' *Dissolve* the late *Parliament*, here may they see a
' *Divine* Stamp and *Character upon their Work*, even
' God's *cursing* both *it* and *them*, namely, by this
' Darkness, which is fallen upon the Children of
' this World. Had the *Antichristians* approv'd it,
' had those (p. 16.) which have enrich'd themselves
' (Ministers, and others) under the late Parlia-
' ment, appear'd in it, and for it; had our Judg-
' es and Lawyers cry'd it up, *Law*, *Law*; Had the
' Clergy given Thanks for it: In a word, had the
' People thorow the whole Nation, sent in their
' Approbation and Consent to it, a Man might very
' well have question'd the Work, whether it were
' of God or no. But, considering upon the Break-
' ing of this Throne, what Darkness followed in
' *Priest*, in *People*; it is most evident and clear, that
' it was not *God's Throne*, but Man's rather; and
' for this end thrown down, that the *Antient* of
' Days may have his Throne set up, and he sit a-
' gain most gloriously amongst us. Canne's *Voice*
' *from the Temple to the higher Powers*, p. 17. For the
Affinity of this Subject in a great Measure, I shall add here, another of your *Rabbies* Notion, as to *Oliver Cromwel*, as well grounded as the preceding, and which shews his admirable Talent at *Prophecy* and Interpretation, I mean *John Spittlehouse*, in his

Warning-

Warning-piece Discharg'd, or Certain Intelligence communicated —— the Lord General Cromwel, p. 7. He 'takes upon him to make good, That *our present General ought to be esteemed the same to Us, as* Moses *to the* Israelites, *as he was their Deliverer, Judge and General.* Which he endeavours to do, by a long *Parallel* for a great many Pages, from 7, to 25, answering (in his way) divers Objections; and particularly to that, p. 12. 'Hast thou not put thy self 'in Possession by thy Strong Arm and Long Sword? 'What then is this thou hast thus taken upon thee, 'except thou intendest to make thy self altogether 'a Prince or King over us, *Numb.* 16. 13. *Resp.* 'Hearken and consider, O ye stupid and ungrateful 'People! Are not these your present Thoughts a-'gainst the *General?* And if so, hath he deserved 'them at your Hands? Have you been like-'minded heretofore? Have your Hearts been 'formerly possest with such Prejudices towards him, 'whilst ye are under the *Egyptian Pharaoh*, whilst 'ye were suffering in the aforesaid Iron Furnace, 'or labouring in the aforesaid Brick-kilns, whilst 'he was chiefly instrumental in working all the 'Miracles upon *Pharaoh*, and all his Servants and 'Hosts, whilst he turned their Babylonish Sun of 'Monarchy into Darkness, and their Moon of 'Church-Government into Blood; whilst he 'pluck'd their *Stars* of Honour from their Orbs, and 'their Planets from their Spheres, whilst he was 'the Instrument of God to strike thorow Kings in 'the Day of his Wrath; whilst he was a *Judge* a-'mong the *Heathen*; whilst he fill'd the places 'where he came with dead Bodies; whilst he 'wounded the Heads over many Countries; whilst 'he trod the young Lion and Dragon under his 'Feet, *viz. Charles* I. and *Prelacy*, and *Charles* II. 'and *Presbytery*; whilst he brought you thorow the aforesaid *Red Sea* of Blood; whilst he went tho-

'row

'row the many Straits and Hardships in *England*, '*Ireland*, and *Scotland*, whilst he was put to make 'his several Addresses unto God by Prayer and 'Supplication in his many great Straits and Hard-'ships. *p.* 13.

Then, in his *Army vindicated* (*p.* 7.) where he would have *Members of Churches* quatenus *Members of Churches*, to have nothing at all to *do in any thing that appertaineth to Civil Judicature*, and that herein they will have much Advantage: 'For, first, un-'der God, they will, by such Means, be put into 'the greatest Condition of Safety and Liberty, that 'ever the Church enjoy'd under the Gospel. (2.) 'By so doing, they will be, as it were, wholly set 'apart to *propagate* the *Gospel* in all *Places*, where 'their Brethren of the Army either hath, or by 'Providence may yet conquer, and so by Gradati-'on, until the *Kingdom*, and *Dominion*, and Great-'ness of the Kingdom under the whole Heavens, 'shall be given to the People of the 'Saints of the most High, whose King- *Dan.* VII. 'dom is an everlasting Kingdom, whom all Dominions shall serve and obey, *The Time being Now present that the Ancient of Days is come, and Judgment is given to the Saints of the most High, so that they shall take the Kingdoms of the World into their Possessions, and that for ever, even for ever and ever; even so be it, Lord Jesus, Amen, Amen.* And then, by way of *Postscript* to his *Warning-Piece discharg'd*, he adds, most exultingly, as if *all* the *World* was in the *Saints Possession*, that of *Luke* 2. 13, 14. *And suddenly there was with the Angel, a Multitude of the heavenly Host praising God, and saying, Glory to God in the highest, on Earth Peace, Goodwil towards Men*; and of *Rev.* 19. 1, *&c.* to verse 11*th*, and concludes, *He that hath Ears to hear, let him hear*; I add, he that hath *Eyes*, let him *read, wonder*, and be *astonish'd* at the *villainous, nonsensical, blasphemous Wresting* and *Perverting* of the

Holy

Holy Scriptures, by these two *abominable, blind, infatuated, ignorant Enthusiasts*, and *accursed Rebels, lying, false Prophets*, and most justly liable to the *Plagues* that are written in the Book of *Revelations*, to which they have most audaciously added, as I shall shew by and by, *Rev.* 22. 18, 19.

This for a *Taste* of these *extraordinary Spark's Gifts* of *Prophecy*, by way of *expounding* or *interpreting of Scripture*. Now for *Prophecy*, as it signifies properly *Prediction* of *future Events*: Prophet *Canne*, speaking of the *little Horn*, he would have two things observ'd, (1.) 'The *little Horn* is to be consider'd 'as the Kingdom of the *Beast*, and as the Members 'or Worshippers of the *Beast*; by the Kingdom of 'the Beast, I understand him as *changing* Times 'and Laws; by the Members, as making War a-'gainst the Saints. (2.) When I speak of the *little* 'Horn, or *Antichrist*, I do not mean the Person of 'the Pope, or any Succession that way, but I mean 'a State or Kingdom. It is true, the Pope is a 'Member of that Body, but he is not the Body. 'Again, I do not here intend alone, the Church, 'Ministry, Worship, or Government of *Rome*; 'but I include all *false Churches, Ministries, Forms, Ordinances, Institutions*, brought in by Men, what-'soever in the Worship of God is besides, or con-'trary to the Gospel of Jesus Christ: All this, 'whether in *England, Scotland*, make up this Anti-'christian Kingdom, as that in *Rome*. Canne's 'Voice from the Temple to the higher Powers, p. 19. But 'tis worthy Observation here by the Way, that this infallible Prophet *condemns* all *Churches* in the *World* as *Antichristian, except that* of the *Anabaptists*, as appears in his Epistle to Colonel *Overton*, Governour of *Hull*; the whole *Paragraph* being extraordinary, its pity to conceal it, especially the *Book* being now become *rare*, and *speaking* possibly the Sense of that Sect in general, and what may reason-

ably

ably be expected from them, if ever by the *just Judgment* of God they should come into Power: 'I hope (saith he) there will be shortly some effectual means us'd to remove from the People the 'heaviest *Burthen*, and forest Plague 'that lies upon them; which is a Generation of *Priests*, that *fatten* the 'People for the *Day of* * *Slaughter*. 'For my part, what Interest I have, 'either with God or Men, I shall 'endeavour to improve to the utmost, 'That the *Foxes*, both the old, and the 'the young *Cubs*, which spoil the Vines 'and the tender Grapes, may be taken. I know 'People generally, tho' they complain of other 'Oppressions and Burdens, and would willingly 'be eas'd of them, yet here they have no Feeling, 'and therefore they are the more to be pitied, and 'the sooner helped, in not apprehending what 'is the greatest Misery they lie under. Those who 'have lately shewn so much good Affection to have 'the Gospel advanc'd in *New-England*, I hope they 'will be far more *enlarged* in their Bowels for the 'Conversion of poor Heathens (such they call all but 'their own Sect) in our own Land, that the People 'which sit here in Darkness may see a great Light, 'and to them which sit in the Region and Shadow 'of Death, Light may spring up. But to return to our *inspired Author*, and to come to the Business, and to draw nearer this *wonderful Light*: 'Now, saith 'he, for the Rise or Beginning of this *Antichristian* 'Kingdom: First, as it was obscure and dark, so 'it had its Beginning in the Year of our Lord 400, 'to this add 1260, and it goes to the Year 1660; 'and here is the Time *of the End*, concerning the 'whole *Antichristian Kingdom*; for further, and be-'yond this *Time*, I believe *it will not extend*. I do 'not say, That the *Antichristians*, or Members of 'the

* *That is, when the Saints shall get into Power, and retaliate upon* Babylon, *you, the* Independents, *and the rest of the* Millenaries.

'the *Beast*, shall perish now or before, for I hold 'the contrary, That after their Kingdom is de- 'stroy'd, many of them shall remain, and attempt 'most horrible and cruel Actions, but for the *State* 'it self, *That shall be found no more at all* after the 'Year 1660. This the Angel calls 'the *Judgment of the Great Whore*. Why 'Judgment? Because *Thrones shall be 'set, and the Ancient of Days shall sit*; and look, as 'by a *Law*, *Kings*, and *Kingly Power*, *shall be cast 'out from the Nations*; so will the Lord raise up 'Men, zealous of his Glory, who shall publickly 'give Judgment against *Babylon*, that it remains for 'ever in the Dust. Before I come to shew my 'Reasons for the Time I have asserted, I shall com- 'mend these *three* things to the Reader; (1.) How 'I understand that Place, *Rev.* 10. 2. where the 'mighty Angel *sets his right foot upon the Sea, and 'his left foot upon the Earth.* As by the Angel Christ 'is meant, so as he stands, it is upon the two perse- 'cuting Powers in the World, the *Spiritual* and 'the *Temporal*. *His right Foot is 'upon the* [*] *Sea*. You know the 'Spiritual Power went ever be- 'fore the Temporal; hence they 'us'd to say, the *Lords Spiritual*, 'and the *Lords Temporal*. And *his 'left Foot on the Earth*; that is, on 'the *Kings* and *Kingdoms* of the 'Earth. So then my Opinion is, 'That these two Powers Christ 'will crush under his Feet toge- 'ther, and at one Time. There 'was a Truth in that Saying, *No Bishop no King*; 'the Event made it true, and well fare a *good Token*. 'So now, as the Reliques of *Monarchy* which re- 'main yet with us shall be remov'd, so will the Re- mainers

Rev. xviii. ii. *Rev.* xvii. i.

[*] *Note how they call it the Sea of* Rome, *the Bishop's Sea. It seems this illiterate Fellow, tho a Prophet and inspired, understood not the Difference between* Sedes, *and* Mare; *his Spirit was not acquainted with the Language of the* Beast.

'mainers of the *Antichristian* Kingdom be removed 'with them, *&c.* (*p.* 20.) (2.) Thou art to take 'notice,———That as the Thrones were first set 'up in *England* to *arraign Monarchy*, and pluck up 'by the Root that tyrannical Power which stood 'in opposition to Jesus Christ, and to avenge the 'Blood of his *Saints* upon it, even so (as suitable 'to it) here with us will begin his great Work (by 'the Thrones) against the Kingdom of *Antichrist*, 'for the total Extirpation thereof. For howsoever 'I said before, That the Antichristian State (as 'Church, Ministry, Worship, Government) shall 'be destroy'd before the Year 1660, yet I am of 'opinion, in respect of *England*, *Scotland*, and *Ireland*, 'before one half of that Time is expir'd, the su-'preme Authority of this Nation will effectually fi-'nish that Work.———————What Progess in 'this Work they will make, who shall come next 'in place, I cannot tell; but this I must tell them, '*The great Business which the Lord hath for the Higher* '*Powers of this Commonwealth now* to do, *is in order to* '*the fulfilling those Prophecies, which relate* to the pre-'sent Time, (*p.* 21.)———————(3.) As 'Christ will crush *both Powers* at once, and thus by 'the Thrones, so there will be a *special Opening* of 'his *Mind* unto *some*, whereby to know both their '*Work* and *Time*. As Men formerly have *observ'd* '*Providence*, so in the *latter Age* they shall *understand* '*Prpohecies*, and *act* in *order* to *them*, and to the Ac-'complishment of them. *Declare ye among* '*the Nations, and publish, and set up a Stand-* *Jer.* l. xx '*ard, publish and conceal not, say, Babylon is* '*taken.* The Knowlege of the *Time* of the End, 'will be so *clear* and *certain* to *SOME Men now* SHORTLY IN POWER AND PLACE, as they will *publickly declare* upon *what Account they act*; *name-ly, as being* CHOSEN AND CALL'D OF GOD, 'to *execute the Vengeance* of the Lord upon *Baby-lon*,

lon, [that is all without any distinction, pray mark it, that *are not Anabaptistical Millenaries.] (p. 22.)

'The first War (I find) made against 'the *People of God* by the *Anti-* 'christians, was in the Year 406. 'About that time, we read of a 'People call'd *Donatists*, (*Hell could* 'never have afforded a more wicked 'and bloody Generation of Monsters, 'to parallel these *Anabaptists* with, 'than these: *I beseech the Reader, who has not read St.* Augustin, Optatus, *&c. to read over Mr.* Long's *History of the Donatists, since this ignorant and shameless Fellow is so willing to derive the Pedegree of his Sect from them*) 'who by the Antichristian Clergy, and others, 'were held Schismaticks, Hereticks, Blasphemers, '*&c.* and no otherwise proceeded against, and per- 'secuted, than if they had been indeed most wick- 'ed People, *&c.* (p. 23.)——Against these good 'Men (in whom began the Witnesses that should 'Prophesie a Thousand two Hundred and Three- score Days, cloathed in Sackcloath) *Rev.* 11. 3. [*now we have discover'd* who the *Two Witnesses* are, The *Anabaptists* forsooth, Oh rare *Jack of Leyden*, and *Knipperdoling*, and the rest of that *blessed Crue* of the *Apostles Successors!*] 'warred the *little Horn* (in his Worshippers) by Ca- 'nons, Councils, Imperial Edicts, *&c.* to the shed- 'ding of much innocent and precious Blood: And 'this was (as I said before) in the Year 406; to 'which 1260 Years being added, it comes to the 'Year 1666, and to the Number of the 'Beast 666. So then, in brief, my Opi- 'nion is this, As the *Antichristian* State 'shall be destroyed before, or by the Year 1660, 'and all *That* fulfilled which is set down, *Rev.* 18. 'So, not beyond the Year 1666, shall the Anti- 'christians themselves, and Worshippers of the 'Beast,

* *All else are Heathens and Antichristians, and by these Saints, Victims devoted to Slaughter by these sanctified Cut-throats, and spiritual butchers.*

'Beast, escape *the Vengeance* of *the Lord*, (p. 24.) and 'of his Temple: But either by Repentance from 'dead Works [*and being Rebaptized by these Anabaptisti-*'*cal Saints*] come in, and put themselves under 'the Glorious Scepter of Jesus Christ [*put into the Hands of* Oliver Cromwel, *or some such a Saint*] 'or 'cast into the Wine-press of the Wrath of God, and 'so that fulfilled, *Rev.* 19. And here the Lord 'will put an end to all the Troubles of the Gentile 'Churches, not to go beyond, or farther than the 'Year 1666. After that time, they shall be call'd 'to the *Marriage Supper of the Lamb*, and sing *Alle-*'*lujah*, Salvation, and Glory, and Honour, and 'Power unto the Lord God; Allelujah, for the 'Lord God Omnipotent reigneth. (p. 25.)

'Again, as to the *Jews*, our Prophet hath this 'memorable Passage, he tells us —— This total De-'solation of the Temple, under the Reign of *Julian* '(in which the Jewish Sacrifices were wholly ta-'ken away) fell out in the Year 365; to which '1290, being added, do make up 1655, the time 'designed for the Rising and Beginning of the Jews 'after their long Dispersion. (p. 26.) ——— I do 'not understand — any general Conversion of the 'Jews at this time, unto the Faith —— but only a 'Rising amongst them upon a civil Account, to 'Recover their own Country. (p. 27.) ———

'About this time (namely the Year 1655, if not 'before, my Opinion is (and grounded, I conceive, 'on the Holy Word) that the *Turk*, with great 'Forces, will come into *Italy; at the time of the* 'end, shall the King of the *South* push at him, *Dan.* '11. 40. that is come out against the Pope, yet so 'as he shall effect little or nothing, but suddenly 'depart; For *Tidings out of the East, and out of the* 'North, *shall trouble him*; that is, News shall be 'brought unto him, of an Insurrection of the *Jews* 'through all the parts of his *Empire*, making head,

'forming themselves into a Body, and entring into 'the *Land of Judea*: *The first shall say to Sion, Behold,* 'behold them, *and I will give to Jerusalem One that* 'bringeth good Tidings. (Isa. 41. 27.) It seems to 'hold forth the Messengers of the Jews, which shall 'pass from place to place, with Tidings of their 'Designs, and so bring others in for the sooner and 'better effecting of it. (p. 27.)

——Then he adds—— 'Here by the way 'take notice, That the Turk having brought his 'Forces out of *Asia* and *Africa* into *Italy*, against 'the *Christians*, or rather *Antichristians*: This I 'take to be the *Drying up the River* Euphrates, *and* 'the Waters thereof, that 'the way of the Kings of the East might 'be prepared. The meaning seems to 'be thus, The Power and Strength of the *Turks* be- 'ing in Christendom, the *Jews* (improving the 'Advantage and Opportunity of the time) will 'rise and repair to their own Land, and by a strong 'Hand, re-enter and take the Pos- 'session of it. (*) And this shall they do, —— only upon a civil Account, taking Example from other Nations, 'To shake off the Yoke 'of *Tyrants*, and to be a free Peo- 'ple. (2.) The *Jews* being en- 'tred into their own Country: *The Turk shall go* 'forth with great Fury to destroy, and utterly to make a- 'way many. And here *begins the time of Trouble, such* 'as never was since there was a Nation, even to that 'same time. Most *cruel* and *bloody Wars* between the 'Jews and *Turks*. This Conflict shall be (for the most part) in *Judea*; *And he shall plant the Tabernacles of his Palace between the Seat in the Glorious Holy Mountains*; that is, the Borders, or Continent, betwixt *Euphrates* and the *Mediterranean*. Of this War and place speak-

Rev. 15. 12. Isa. 11. 15. & 51. 10, 11.

(*) *Hence it is said, They shall take the Kingdom,* Dan. 7. 18. *and after the Kingdom shall be given them,* ver. 27.

* Dan. 11. 4, 4. Dan. 12. 1. Dan. 11. 45.

ſpeaketh * *Ezekiel:* In the latter Days thou ſhalt come into the Land, *&c.* So † *Zechariah,* I will gather all Nations againſt *Jeruſalem,* and the City ſhall be taken, *&c.* Moreover, as this War is expreſs'd in Holy Scripture, and the Place, ſo the Continuance of it, how long it ſhall be; Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty Days. *Dan.* xii. xii.

* *Ezek.* xxxviii. viii, ix, x, xi.
† *Zech.* 14. 2, 3.

This latter Number is more than the former, by forty five Years; and ſo long ſhall this War continue between the *Jews* and the *Turks,* namely, from the Year 1655, to 1700, *&c.* (3.) Theſe Years being expir'd, about the Year 1700, *Michael,* the great Prince, will ſtand up for his People, *Dan.* 12, 7. *Rev.* 1. 7. *Pſal.* 102. 13. *Joel* 3. 2. The *Turk* now totally and finally ſhall be deſtroy'd, *&c.*—— *Page* xxviii. *Page* xxix.

——— But to return to the Year 1655: It is the Opinion of many, (and I am of the ſame Mind) that ſix thouſand Years from the Creation do meet with the Ending of this Year 1655, which is near at hand, and great Revolutions are look'd for at that Time (1.) The *Turk,* his coming againſt *Italy* with ſuch Multitudes, will fill all *Europe* with Terror and Amazement, *&c.* (2.) In this Year will the Lord moſt eminently appear, ſhaking the Earth, and *overthrowing the Thrones of Kingdoms* every where in *Europe:* By this time (I verily think) *the Thrones will be ſet, and the Antient of Days ſitting thereon,* &c.—— (3.) At this Time great Changes and Revolutions will be, in Reſpect both of Perſons and Things; for howſoever *I am aſſur'd,* that *every* Change amongſt us ſhall be for Good unto the Nation, *Hagg.* ii. xxii. *Page* xxix.

'Nation, as this present Government, and what 'follows, a great deal better than the former, yet 'I question whether the *Lord will throughly purge his* 'Floor, in sweeping out all corrupt and selfish Men 'until that Time:——*Nevertheless*, this I 'would have the Reader observe, That about the 'Year 1655, the *Righteous alone* shall flourish and be 'exalted. A two-edg'd Sword is in 'their Hand, to execute Vengeance 'among the *Heathen, &c.*—— And this 'supream Power shall abide with them 'four or five Years without Interruption, until 'they have broken in pieces the *Fourth Monar-* 'chy.

Psal cxlix. vi, vii. *Page* xxx.

I might enlarge very much on this Subject, were it necessary; but I think this sufficient as a *Specimen* to shew the *Impudence*, as well as *unparallel'd Villany*, of such *audacious Pretenders* to *Prophecy* in either Sense, and the extream Danger and Hazard those miserable People expose themselves unto, who *run* after, and *herd* with such *woolvish* Seducers. I shall only beg the *Readers* Patience to let me make a few *Animadversions* on these abominable Passages of these two *diabolical* Writers.

(1.) In the first place I might *challenge* all the *well-read* Men in the World to *produce* a *Blacker* or more *infernal* Piece of *Villany* (except that of the *Jews* in Reference to our Blessed Saviour's Crucifixion) than this of this *Munsterian Caitiff's Justification* of the *Murder* of King *Charles* the I. of ever blessed and *immortal Memory*, by the most *accursed*, *bloody*, *hypocritical*, *atheistical* Varlet that ever trode upon the Earth; *Ravillac*, *Clement*, *Guido Faux*, and all that *Tribe* were even *Saints*, nay *Angels* in Comparison of him: Nay, I defie all the *Reading* of *Mankind* to shew any *Fact*, or *Facts*, of all the *Popes* of *Rome*, *Jesuits*, and *Turks*, more *inhumane*, *horrid*, and *wicked*, than what was acted by our *Sectaries*, from

from 41 till 60, all which *Rebellion*, *Treasons*, *Murders*, Sacrileges, Robberies, Plunderings, *Perjuries*, *Blasphemies*, and *Apostacies*, have been *canoniz'd*, *asserted*, *justified*, vindicated, even by *wresting* and *perverting* the *Holy Scriptures* themselves in their *Pulpits*, (as far as could be done, to the very *Face* of *God Almighty Himself*) *applauded*, *magnified*, as the *Præludiums* and *Forerunners* of the so much *boasted* and expected *Millenium*, or Christ's *Personal Reign* upon Earth for a *Thousand Years*, and most *blasphemously*, as by these *two Judas's*, charg'd even upon God himself as the *Author*, *Approver*, and *Abetter* of them, most *impiously* supposing the *Gracious Approving*, *Blessing*, *Concurrence* of God, who is of *purer* and *holier* Eyes than to behold Wickedness with any the least Degree of Complacency, with *Acts* diametrically *opposite* and *contrary* unto his own revealed *Laws* and *Precepts*, the *Violation* of which he hath threatned with *eternal Damnation* to the *Impenitent*.

(2.) It is to be observ'd by the Event, [the surest *Interpreter* of *Prophecies*] That what this *lying Prophet*, *Canne*, so confidently predicted, is all meer *Chimæra*, *Nonsense*, and *Ridiculous*; not one Tittle of what he foretold in reference to the Years 1655, 1660, 1666, 1700, *verified* in the least, but all *downright Lye* and *Imposture*, a plain and infallible *Demonstration* if he was impell'd by any Spirit, it was not the *Spirit* of God, the *Spirit* of *Truth* and *Holiness*, but rather of *Legion*, the *Spirit* of *Error*, *Lying*, *Seduction*; the *Spirit* of *Rebellion*, *Cruelty*, *Inhumanity*, and *Revenge*; the *Spirit* of *Assassination*, *Covetousness*, and the *World*; the *Spirit* of *Ambition*, *Pride*, and *Sacrilege*; the *Spirit* of *Apollyon*, *Abaddon*, *Antichrist*, and *Hell*; the *Spirit* of *Cain*, *Balaam*, and *Judas*.

(3.) From the foregoing *Passages* its very *remarkable*, and from the *Frustration* of their *Predictions*, that *these false Prophets*, and their *ignorant*, *misled* Followers, who so greedily *swallow down*, and gave *Credit*

to their *Lies* and *Forgeries*, were so far from being God's *Chosen People* and *Saints*, as they arrogantly stil'd themselves in those Days of *Delusion* upon all Occasions; that they were *judicially*, and in Wrath, forsaken by Him and his *Holy Spirit*, *given up* to *believe* the *grossest Lies*, the most palpable and damnable Errors and Delusions, which is an infallible Signature of spiritual *Desertion* and *Dereliction* (at least for a season) as might be shewn from innumerable Scriptures. Of Spiritual *Infatuation* (a sore Judgment of God, and fore-runner (for the most part) of eternal, irrevokable Perdition.) The *Signs* or *Symptoms* of it being *notorious* in *all* the *Sects*, those *Locusts* of the *bottomless Pit*, in those *horrid Times* of *Impiety* and *Confusion*.

Dr. Stamp's *Spiritual Infatuation.*

Let's, in short, run over the unconteſted *Symptoms* of spiritual *Infatuation*, and we shall presently have a View of the desperate Condition of those *devoted* execrated *Sectarians*. The first *Symptom* is a *ready* Belief of, and an *obstinate* pertinacious Adherence unto *apparent Lies* and *Delusions*; they have not known nor understood, for he hath [*judicially, for their Sins and Impenitence*] shut their Eyes that they cannot see, and their Hearts, that they cannot understand [*since their wilful and deliberate Apostacy from the Truth, for carnal and worldly ends*, Isa. 18. 19, 20. And doth not the Spirit speak *expressly*, *That in the latter times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisie*, [teaching that for Truth and Gospel, which they in their own Consciences know to be false] *having their Consciences seared with a hot Iron* [having no Sense of the Fear of God, or his future Judgments before their Eyes, for such their wilful Infidelity, Hypocrisie and most horrid Dissimulation, 1 *Tim.* 4. 12. And for this Cause [for their receiving most seriously the Love of the Truth, that

they

they might be saved, for their Levity in *forsaking* the *Church* of *Christ*, for their too easily indulging and gratifying their itching Ears, affecting Novelties, consulting therein, and thereby, their outward Interests and Pleasures, *&c.* God *shall send them strong Delusions*, that they should believe a [*Lying Religion that should suit and jump with their corrupt Humours and Inclinations*] that they All might be Damned who believed not the Truth, but had Pleasure in [*found their Satisfaction* in the *Doctrines* of] Unrighteousness [*countenancing, encouraging and soothing them up in their evil ways and practises, by the contrivance and flattering* of crafty self-designing Deceivers, 2 *Thess.*2. 10, 11, 12. (2.) The next Symptom of *Spiritual Infatuation*, remark'd by the Loyal and Orthodox Dr. *Stamp*, is a *daring* kind of Impudence 'in sinning, when 'Men care neither what they do, nor 'before whom; when there is not only a want of 'sight in the Understanding to look upon their 'Sin, —— a want of Sorrow in the Heart to grieve 'for it, but a want of Shame in the Face to Blush 'for it. —— So we find both charg'd upon the House of *Israel*, by the Prophet *Ezek.* 3. 7. *All the House of Israel* are *Impudent* and *Hard-hearted*; So *Jer.* 6. 15. Were *they asham'd when they had committed Abomination? Nay, they were not at all asham'd, neither could they blush.* And in the next Chapter, *They stole, they robb'd, they murdered, they committed Adultery, they sware falsly, they burn'd Incence to Baal, they walked after other Gods whom they knew not.* [Apply this to those late most wicked Times they stole, robb'd the King of all his *Publick Revenues*, seiz'd his *Forts*, *Garrisons*, *Palaces*, robb'd and plunder'd the *Church* of her *Patrimony*, *murther'd* the *King*, the *Archbishop*, besides a great many of the *Nobility*, *Gentry*, *Commonalty*, *sequestred* and *decimated* their Estates, turn'd their Families, with a vast many of the Clergy, to Beggary,

Dr. Stamp *of Spiritu. Infat.*

Sware falsly, perjur'd themselves by divers and contradictory Oaths, as the *Covenant*, the *Protestation*, *Engagement*, &c. *imposing* of them most severely upon all *Degrees* and *Orders* of Men, burnt Incense unto *Baal*, their own *Devices*, *Religions* of their own devising, Independency, Millenarianism, and innumerable Heresies, walked after other Gods whom they knew not, strange Sects and Opinions never thought of or known before in the World, [as Quakerism, *&c.*] and yet notwithstanding all this, they came and stood before God in his House which was call'd by his Name, Ay, and said too, that they were delivered to do all these Abominations; *Jer.* 7. 9, 10. [*Nevertheless, they all professed the same good old Cause; this was their constant Note, the Pure, the sincere Protestant Religion: All pretended to oppose Babylon, all to set up the Kingdom of Christ Jesus, tho' in different ways; and all pretended a Divine Commission for it, and to justifie all their Practices by the Scriptures, and by the Spirit, and that they were Order'd and Appointed by God to do all they did.*] But see the Doom of this *infatuated People*, 'They had sinn'd themselves 'so far out of God's Favour, that the Prophet is in-'hibited so much as to Pray [or interceed] for 'them; *Therefore pray not thou* for this *People*, *neither lift up a Cry nor Prayer for them*, *neither* make Intercession to me, for I will *not hear* thee, *Jer.* 7. 15. (3.) A *Third* Symptom of Spiritual Infatuation the *Doctor* observes, is, 'When the Mind of Man is *Un-'counsellable*, when a Man is wilfully and incorrigi-'bly resolv'd to walk contrary unto God, not only 'when a Man is not Reform'd, but when he hates 'to be Reform'd. It is said of *Ahab*, 'That he sold himself to work wickedness in 'in the sight of the Lord: That is, his 'Heart was so set upon it, that he 'hates *Elijah* for his Enemy, for no other Reason, 'but because he would reprove him; and hates 'Micaiah,

Lev 26. 2, 3 *Psal.* 17. 1 K. 21. 20.

'*Micaiah*, for no other Reason, but because he 'knew he would speak truth; — As is the Sin, 'so is the Punishment; The Sin wilful, and the 'Punishment inevitable: See *Prov.* 1.24. *Luke* 19. 41. 1 *Sam.* 2. 25. 2 *Chron.* 25. 16. &c. (4.) 'This in-'curable Evil of Incorrigibleness is ever attended 'with another Evil as desperate and pernicious to 'the Soul; — and that is *Senselesness* and *Security*, 'especially in the time of the greatest Danger; See *Eccles.* 9. 3, & 12. *Luke* 21. 34, 35. *Matth.* 24. 37, 38, 39, 48. *&c. Job* 12. 9. I need not trouble you with the Application of these Symptoms, the very naming of them alone will direct you to do it. I might add divers other *Symptoms* of *Spiritual Infatuation* peculiar to those Times, an incessant *Itching* after *Novelties* in *Worship* and *Opinions*, *running from Sect to Sect*, and at length, dropping into *Scepticism*, or *Atheism*, or that which is equivalent, and not one jot better *Quakerism*, that *Common-shore* of all the *monstrous* and most *infamous Heresies* that ever sprang up in the World, the very *Quintessence* and *Masterpiece* of Satanical Hatred to Souls, and Delusion. This *running* from *Sect* to *Sect*, was the Epidemical Disease of those Times, when *Satan* was broke loose, and the *bottomless Pit uncover'd*; to which may be added, *spiritual Pride*, and *Conceitedness*, an *Affectation* of *extraordinary Sanctity*, and a strong Opinion of Holiness in Conjunction with the worst of *Immoralities*, and the most *odious* and *obvious*, even *Beastiality* and *Uncleanness*: Every Villain that ran with the Times, was a *Saint*, *Godly*; and they call'd all Saints of their own Party or Faction; their Armies of *Cut-throats* and *Plunderers*, Saints; *Enthusiastical Preaching* and *Praying* Saints; their *Books* of all sorts, from the High *Presbyterian*, to the most *groveling* and *contemptible Sect*, are full of these *Compellations*, even to *Nauseousness*, and a full Discovery of their noted *Hypocrisie*, and *Estrangedness* from all

that

that is really and *substantially good*, as a *Stigma* or *Brand* of *Infamy* upon their *respective Sects*. The *Humility* and *real Piety* of the most *Holy Ages* of the *Church*, made them very *sparing* of these *Titles*; and for such Men as I have been describing to assume to themselves so familiarly such *glorious Compellations*, Men guilty of the most *enormous Sins*, of *Rebellion*, *Sacrilege*, *Murther*, *Perjury*, *Robbing* and *Plundering*, *Unmercifulness*, *Implacableness*, *Revenge*, *Pride* and *Ambition*, and *Covetousness*, *Schism*, *Heresie*, *Blasphemy*, and yet to call themselves *Saints*, discovers infallibly how prevalent *Satan* was, and is with such Men, and what *Spirit* they are *acted* by, the *utmost* of his *Transfigurations*, the *strongest* of his *Delusions*, whose *Slaves* they are *marked* for, and whither (without extraordinary Mercy) they are *agoing*.

(4.) I shall shew you from the *Non-accomplishment* of this *Cann's* Predictions, that by his own Confession, he was as *great* an *Impostor*, and acted by the *Spirit* of *Error* and *Falshood*, as much as *Jack* of *Leyden*, or *Knipperdoling*: 'I could, says he, *shew in several Particulars, how contrary* —— *the Carriages and Practices of the Munster Impostors (first and last) were to what is either said or done by the Godly of this Age, who are of my Opinion.* ——— *It's worth the observing how subtilly Satan hath carried on his Design to keep Men in Ignorance, Superstition and Bondage, and to hinder them from embracing the things belonging to their Peace*, &c. Thus he raised up false Christs, and why? That the True might not be received when he came. So for the *Munster business*. The Devil knew in the latter Days, *TYRANTS* and *OPPRESSORS would be thrown down, the Antichristian Kingdom destroyed*, good Men and good Things advanced. *Now mark the Craft of this wicked One: When the Appointed time should come, in which these things were to be fulfilled, to the end that*

Cann's Voice from the Temple, p. 5.

'*Men*

'*Men might not then believe, he stirred up beforehand, a*
'*Company of Seducers to beguile the ignorant and simple*
'*People, meerly (I say) upon the account, that when the*
'*time should come that Tyranny and Oppression should be*
'*suppress't,* Babylon *cast down, Righteousness exalted,*
'*that this Work might not find Acceptation among the*
'*People; he then (as I said) poisoned before-hand the*
'*Minds of the People, by suggesting Munster, and the*
'*Effects of that Business: So then in short, the Sum is*
'*this; The Devil in causing that Work in Munster, in-*
'*tended that it should be a Snare to the People of this*
'*Age. Now to* turn the Tables upon this *bloody Munsterian Canne;* Is it not plain by P. 6. his own Confession, since he was so confident of these *Events,* as afore-recited, (and particularly in his *Epistle Dedicatory* to *Oliver Cromwel,* wherein he exhorts him to *search the Prophecies* of the *latter Times,* to find out *what was his Work, and as then proper for him,* and tells him, *That he purposely publish'd this Book to answer the great Question.* What is next? That is after the *Dissolution* of the *Parliament* 1653. '*That His Excellency, and others, might see what his Opinion is, and how grounded upon the Word,* concerning the *Lord's Work,* and *working* at that time, and wherein He, *i. e. Oliver,* and *others, are to move and follow the Lamb.* And then a little after, tells *Oliver,* 'Methinks I should *find you* in 'that Voice from Heaven, saying, *Come out of her* 'my People; and to be *one of the Angels* pouring the 'Fifth Vial.—— And a little after; '*This Voice from* 'Heaven, and the Fifth Angel is already come.——— 'And if the Lord shall be pleased to perfect by you, 'the good Work which he hath made you instru-'mental in; that is, *to be his and our General still,* 'for the executing of the *last Vengeance* upon the 'Two *persecuting Powers* of the World, *viz. KING-*'*LY* and *Antichristian,* it will be such an Honour as '*few of the Sons of Men ever had.)* I say, is it not

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manifest that those *Munsterian Prophets and Canne*, were actuated by the same Spirit; that is, as himself says, *the Devil*, and for the very same ends, by his own Confession, to be a *Snare* to the People *of that Age or Time*. Did not *Canne*, by his Epistle *Dedicatory* to *Oliver Cromwel*, and the *Parliament*, in his *First and Second Voice from the Temple*, instigate them, and encourage them towards the setting up a *Fifth Monarchy*, or the *Kingdom of Jesus Christ*, to the Expulsion of all the *settled Ministry* then in being, *such as it was*, tho' God knows, little better than theirs, if any thing at all, by their Degeneracy, Rebellion, and most horrid Perjury, the *taking away of Tythes*, and all *settled Maintenance*, nay, to *throw them down*, that *they might be never at all*, and to revenge the Blood of all the Saints, *Reward her even as she hath rewarded you, and deal unto her double, according to her Works; in the Cup which she hath filled, fill her double*: As if, saith this *scarlet Saint*, *whereas this bloody Kingdom, most falsly judged you in the Saints which were before* [that is, St. *Muncer*, St. *Jack* of *Leyden*, St. *Knipperdoling*, *&c.*] to be *Hereticks*, *Blasphemers*, *Schismaticks* [and so they *were*, and so *was Canne*, as now we see] 'and persecuted you by Imprison-'ment, Confiscation of Goods, yea, Death it self, 'and would not suffer you to walk in the Faith and 'Order of the Gospel, *Reward her, even as she re-'warded you*; that is, as God hath put the Power 'of Nations into your Hand, and the Day of Judg-'ment of *Babylon* being now come. Whereso'ever 'the Lord carries you forth, *execute the Vengeance* of 'the Lord, and of his Temple upon the Antichri-'stian Kingdom. Here *I speak still of Things, and not of Persons*: *First Voice from the Temple*, p. 38. O good, moderate, tender-hearted, merciful Prophet *Canne!* But suppose the *Spirit* should bid them *cut Throats*, and *dash* out the *Childrens Brains* against the Stones? Should not they do it? How would your

Prophecy

Prophecy be fulfill'd without? How should these Scriptures you inculcate be fulfilled, *Rev.* 11. 15, 16, 17, 18, 19, 20. *Jer.* 51. 10, 35. *Jer.* 50. 45. that you set down at large as *Memento's* in the last Pages of your *second Voice*? How shall a *literal* Parallel Vengeance be executed and retaliated without it be *Personal*, and affect their *Lives* and *Livelihoods*.

This *Tenderness* of the *meek* Mr. *Canne*, is much beneath the *Fortitude* and *Resolution* of a *Prophet*, especially in the *Delivery* of his *Message*; and truly, for this very Reason, considering the *necessary Qualifications* of a Prophet, I am forc'd to *disown* and *reject* him, as a *false Prophet*, not executing his *Message* faithfully and *couragiously*. But in the next Lines he makes some amends, I find the Man presently come to himself again; it was only a *little Recoyling* of the *Old Man*, the *Flesh*, a *Passion* soon off soon on;——therefore he tell us as very gravely, 'That the *Glory of God*, in fulfilling his Word, is 'to be preferr'd before all worldly Prosperity; that 'a Heathen could say, Let Justice be done, and 'the World perish; shall Saints then hold back 'their Hands from executing the righteous Judg-'ment of the Lord, only thro' a base Fear of 'worldly Inconveniencies. And whereas this lying Prophet had the Confidence to say, by way of *Apology* for the *Anabaptists* and himself, 1653, 'Let '*Sleidan*, or any other who hath written the *History* 'of *Munster*, be perus'd by any impartial Reader, 'and he shall not have any ground to frame a Pa-'rallel, neither in reference to *Matter*, *Manner*, or '*Men. First Voice from the Temple, page* 5. Doth it not appear, as to the *Matter*, that *Canne* and those *false Prophets*, *Matthias*, *John* of *Leyden*, and *Knipperdoling*, agreed in the *Matter*; the *Matter* was the setting up a *Fifth Monarchy*, setting up *King Jesus* on his Throne. 'Thus *John* of *Leyden* was led by his '*Prophetical Spirit* upon the *City* Walls, where he

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'put off his Cloaths, and ran naked through the 'City, crying, The *King* of *Zion* is come, the *King* 'of *Zion* is come. Short History of the Anab. *p.* 23. publish'd *Ann.* 1642. And *John Tuscoreser*, a Goldsmith, as much a Prophet as *Canne*, and upon as good Grouuds, having call'd the Congregation together, *declar'd*, '*That it was the Will* of the Hea-'venly Father, that *John* of *Leyden* should be King 'of the Universe, and that with mighty Armies he 'should *kill* all *Kings* and *Princes*, and *destroy* all the '*Ungodly*, and save the People that love Righteousnes, and that he must possess the Kingdom of his 'Father *David*, till the Time come that he must 'deliver the Kingdom to his Father, and that all 'the *Ungodly* being *kill'd*, the Godly shall reign in 'the World. ——— And again, Thus saith the 'Lord, as I set *Saul* to be King in *Israel*, and after 'him *David* taken from the Sheepfold, so have I 'set *John Becold* my *Prophet* to be King in *Zion*, *Page* 26. [If this be not *Antichristianism* in as high a Strain as can be express'd, and consequently this *Becold Antichrist*, and his Followers *Antichrists*, as likewise the *whole Tribe* of *Millenaries*, or *Quinto-Monarchians*, who are for setting up the suppos'd *visible Kingdom* of *Christ Jesus*, there is no such Sin, never was, nor never will be.

So then here's a plain *Agreement* in *Matter*, the setting up a *Fifth Anabaptistical Monarchy*, a *visible temporal Kingdom* of *Jesus Christ* upon the Earth. As to the *Manner*, here's no *Disagreement* neither; by *Force of Arms*, by *destroying* all the *Kings* and Princes of the *World*, by *cutting* off the *Ungodly*; that is, *all*, without any Exception, that do not become *Anabaptists*, and conform to their Principles. Then as for the *Men*, if he means they were *Mechanicks*, or illiterate, that will make no great Matter at this time a day amongst the most refined ones. They call'd themselves *Prophets*, and as it appears

pears had as good a Pretension to *Prophecy* as *Canne* himself, and here's no Difference neither; if he meant they were *lewd*, and the like, why they had *Revelation* for it, and as good Authority as *Canne* had for any thing he contends for in his *two Voices*, when therefore *John* of *Leyden*, after he had fall'n into a *Prophetical* Sleep, and dreamt three Days and ' Nights together, awak'd, made signs, and call'd ' for a Table-Book like *Zechariah*, and wrote down, ' That a Man is not ty'd or confin'd to one Wife, ' but that he may marry as many as he pleaseth; and ' accordingly put in practice his new Doctrine, and ' marry'd till he had 15 *Wives*, *page* 23.24. ' and the rest of his Followers imitated ' his Example, and without any Sense ' of Modesty, till there was not a Woman ' in the City of *Munster*, of fourteen Years of Age, ' that escap'd being vitiated. Why? They all had as good *Grounds* for their *abominable Uncleanness* as *Canne* for his *Predictions*, *Murders*, *Sacrilege*, *Robbing*, and *Plundering*. Doth Scripture any where make *Fornication* or *Adultery* a greater Sin than *Murdering* of *Kings*, or *Sacrilege* than *Usurping* the *Ministry*, *demolishing Places* of *Divine Worship*, and *taking away Tithes* dedicated in the most *solemn Manner* unto God, (as Testimonies of their *Love*, *Gratitude*, and *Honour*, they ow'd unto him) for the comfortable and necessary Support and Subsistence of his Ministers, than blaspheming of *God* and his *Christ*, wresting and perverting the holy Scriptures? Are Fornication, Adultery, and Intemperance, the only damning Sins? Is not *Apostacy*, or *Schism*, or *Heresie*, or *Rebellion*, *adding* or *taking away from the Words of the Book of this Prophecy* [of the Revelation,] which *Canne* is so notoriously guilty of, (as hath been prov'd) and *making Lies*, [devising, forging false Prophecies, and ascribing them to the Spirit of God, Doctrines of Devils, making Christ the *Lamb*, his

Short History of Anabaptists.

for his Inoffensiveness and Purity, the Author of *Murders*, *Assassinations*, *Rebellions*, *Treasons*, and *all* the *Oppressions*, *Robberies*, *Injustice*, and *Barbarities* of the World, (according to the *damnable bloody Doctrines* of these *Anabaptistical Millenaries*, that are almost a *Scandal* to the *Devil* himself) *less* Sins than *Fornication* or *Uncleanness*; let such *Antichrists*, even worse than they themselves decypher the Pope to be, with all their Rancour and infernal Malice, *prove* this if they can, or *blush* if they can? Nay, as *dreadful* and *deadly* Sins as such *Filthiness* and *Impurity* are, yet no Man of common Sense dare aver them to be greater than what this *Impudent Anabaptist-Circumcellian-Donatist* encourages *Oliver* and his *Fellow Rebels* unto. If what he contends for be agreeable to the *Spirit* of *Christianity*, what can be contrary? If what he writes for be *lawful*, none but a *stark-born* Fool will *boggle* at what he would [seemingly] *condemn*. If what he *applauds* be *innocent*, and a *Duty*, the other is a *Virtue* and *commendable*, and by such *wild Dogmatizers* as he, ought to be accounted an Expression of *common Charity* and *Civility*. Alas! what he seems to *condemn* and *defie* the World to *parallel*, from the Practices of himself and his *Party*, in 1653, is but a *Jest*, comparatively to what himself and his *Followers* allow'd, even then, and since, and its more than probable to suppose, the *only Reason* why he *dared* call them *Impostors*, and to reflect so hardly upon the *Munsterians*, was only because they were unsuccessful, and could not maintain their Ground: And because the very Name of *Anabaptists* was grown so justly *odious*, for all their former *diabolical Pranks*, their *Cruelty*, *Filthiness*, *Blasphemy*, *Tyranny*, and *Arbitrariness*, so well known and *detested* by all *sober* and *serious Christians*, it was but necessary that the same *Spirit* which acted and inspired *Jack* of *Leyden* and *Canne*, should put him upon these Reflections upon the former, only to cast

cast a Mist before the Eyes of the heedless and ignorant, because their Circumstances were not such as bid fair for an Attempt, their Parties not ready form'd and powerful enough, nor their Projects ripe for Execution. And truly we ought not to look upon *some* of this Party's *disavowing* the Quinto-Monarchian Principles, and the plausible Profession the Modern *Anabaptists* make in reference to Magistracy, *Chap.* 24, of their *Confession*, 1689, and in some Apologies they have publish'd to that purpose, any otherwise than to lull a careless World in Security, and to impose upon the easie and well-meaning People, till they have a fit Opportunity to *unmask:* This hath been the *old Artifice* of *Heretick*s and *Schismaticks* upon Occasion, and when at a *Dead-Lift*, witness the *Arrians*, and their Forefathers, those *admir'd Primitive Donatists*, Canne's *Apostles*; whose *Successors*, as to Principles and Villany, I'll readily allow such as himself to be: For if they can swallow such *unscriptural Doctrines* and *Practices* as they do, in reference to the *One Church* of Christ, the *One Evangelical Priesthood* or *Ministry*, and positively deny the *Lawfulness* of *Admitting* Infants into the *Covenant* of *Grace* by *Baptism*, *&c.* I'll make no scruple but the same Consciences can easily digest, when time shall serve, the very *Dreggs* of all other *Anabaptistical* Opinions. They seem indeed to *refine* a little upon their *Progenitors* Opinions, and to *disown* some of their *grosly scandalous unchristian Practices*; but this is only owing to the *Serpent*, that *Craft*, and *Cunning*, and *Juggling*; for which all *Sectaries* have been ever *notorious*; for he that can *cut Throats* without the least Remorse, will make no Conscience of *breaking a Head*; he that can violate *all* the *Laws* of God and Man, to make way for his *insatiable Covetousness* and *Ambition*, with *Mahomet*, will venture a little farther to gratifie his *Lusts* too, especially there

1st. *Voice*, *Page* 23.

being no *outward Force* or *Authority* to *controul* him; the *same Spirit* that prompts to the one, (by all the former Experiences the World hath had of this Sect) never *fail'd* to *incite* to the other. None but very *ignorant*, or very *indifferent*, *regardless* People, will ever ('tis to be hop'd) be impos'd upon by you; none but those Men of *Latitude* that care not what becomes of our *common Christianity*, or have no *Zeal* for the *Truth* or *Glory* of God, or value not what side they be of, provided *Compliance* may procure their *Ease* and *Safety*, can ever entertain any other *Opinion* of this *present Generation* of that Sect, but that they are the same in *Affection*, *Interest*, and *Principle*, with their *Predecessors*. It's *Credulity*, and the greatest *Nonsense*, to fancy them otherwise, but only in *Policy*, and by *Necessity*, or to think a few *Years* could ever produce such a *Change* of *Principles* in them. Let any one peruse their Writings before the *Restauration* of King *Charles* II. their malicious *Reflections* and *Invectives* against *Monarchical Government* in general, the *Church* of *England* as establish'd by Law, as in *Canne's* Voices, *Persecution* for *Religion* judg'd, *&c.* and by them *Reprinted* in 1662, their *Narrative* of the late Parliament, publish'd in the Year 1657, and particularly their second Narrative publish'd 1658, *Printed in the fifth Year of* England's *Slavery under its new Monarchy*, (their own Words) and you'll find their Principles are the same, and he's mad that believes them not to be so still. It's their greatest *Interest* and *Policy* to seem to disown what they know is *Odious*, and that all *sober People* are the most *averse* to and *abhor*; it's highly expedient to use *Transfiguration* sometimes to deceive the *World*, and 'tis not to be doubted, but, like the Quakers (their commonly last Refuge) they have two *Sets* of *Opinions*, *one* for the *Publick Perusal*, and *another* for their own Party; one to throw into the World, to *decoy* and *amuse* with, and to *allay* publick

Jealousies

Jealousies and Surmises, the other to *communicate* to their *Fast-Friends* and *Confidents*. No! these *Arcana*, these *Grand Secrets*, are in some measure reserv'd till their proper *Season*, the World cannot bear them as yet; when once the Kingdom comes to be *shaken*, unsettled, the *Government unhinging*, *give* them but an *Opportunity* for *Anarchy*, *Confusion*, *&c.* and then they'll *pull* off their *Vizors*, and *appear bare-fac'd*. Whatever some *particular Writers* may say amongst them, as to the *common Notion* of the *Millenium*, as Mr. *Tombes*, who particularly condemns it as *damnable* and *Antichristian*, yet it's certain *divers* of them entertain'd a better Opinion of it, even in the *grosse* Notion of it already mention'd in *Oliver*'s Time and *afterwards*, that is, in the *common Anabaptistical* Sense of it, as at *Munster*, and other Parts beyond the *Seas*. And as the *short History of the Anabaptists* informs us, *page* 52. 'The *Grounds of* the many forcible Attempts 'they made by Arms, was a Dream they had of a 'temporal Kingdom of Christ, with whom all the 'Godly should reign on Earth, without any Infir-'mity of Body or Soul, all God's Enemies being 'destroy'd first; for all Anabaptists were and are 'still *Chiliasts*, expounding literally that Kingdom 'of a thousand Years of *Rev.* 20. 6. to be a tempo-'ral Kingdom. As to the *Apologies* Mr. *Tombes* mentions, which were publish'd after the *Millenarian* Attempt, made in *January* 1660, the World is o-blig'd to look upon them only as *acquitting* some *Particulars*; there's no doubt, but according to *Canne*'s *Prophecies*, there were prodigious *Expectations* a-mongst 'em. We are sensible what deep Impressions these pretended Prophecies are wont to leave upon *vulgar Understandings*, such as most of *your Peoples* are; especially after they had been so often inculcated to them from the *Pulpits* and the *Press*, as *Canne* tells us in his *Epistle* to *Colonel Overton*, and other Christian Friends in and about *Hull*, *First Voice from the Tem-*

ple ——— 'It hath been the desire of some of you 'that I would publish to the World my Notes upon 'Daniel, ——— [after he had] ——— preacht 'them ——— *and then a little after,* Sirs I cannot 'without much Thankfulness to God, and Comfort 'to my self, but remember you, especially your 'most earnest and constant *Seeking* of God, to have 'the *Book opened,* and the *Seals loosed*, that you 'might *see your Work,* [what Work but the *Setting 'Christ* upon his Throne?] and to *know how to 'act for Christ in your Generation.* I make no Que- 'stion of this, that *your Zeal* may provoke others, 'and stir them up to ask Wisdom of God, and for 'Zion's Sake not to hold their peace, and for *Jeru- 'salem's* Sake *not to give him Rest, till he establish and 'make* Jerusalem *a Praise in the Earth.* For my 'part, I can speak it, to God's Glory, and I have 'found all along in the *Opening* the *Prophecies* of 'Daniel and the *Revelations* to you, the *Answer* of 'your Prayers, and the *Fruit of your Faith, abundantly 'upon my Soul.* ——— Sirs, it is your Prayers that 'I still desire with me, and for me, I know no 'People under Heaeen that have *more Encouragement 'to go boldly to the Throne of Grace,* considering what 'real and *full* * *Answers* 'you have had of for- 'merly seeking the Lord. ----From these Passages we may see many of the *Anabaptists* were in full Hopes of taking possessi- on of all the World, and may be sufficiently con-

* *This Cause of Christ was magnified by God, in answering the* Dunbar *Appeal against the King of* Scots. *The* English *Army appealing to God, according to the Act of Parliament* 1648, *declaring it High Treason to set up* Charles Stuart, *or any other Person,* chief Magistrate *in* England *or* Ireland, *or any of the Dominions thereunto belonging. And as our Appeal was for* No King but Jesus, (*by which were the greatest Victories obtained that we had*) *the* Scots *Appeal, on the other Side, was for a King, or personal Interest of Man,* &c. *God's Answer was so full and wonderful on the* No

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King's Side but Jesus, *and according to the* Act *of* Parliament, *(upon which the Army marched against the* King *of* Scots) *that all* Scotland *was given in in few Months, and their* Armies *destroyed; and to use the very Words of the* Act *of* Parliament, Die Martis 17. Septembris, 1650. "*This* Answer *was enrich'd with so many remarkable Circumstances, as is to be admir'd by* succeeding Generations, evidencing *such a* Divine Presence *as the Commonwealth can never be thankful enough for; and that it was given in as a* Seal *or* Confirmation *from* Heaven, *of the* Justness *of this* Cause, *after* solemn Appeals *made on both sides to God Himself, the* Righteous Judge, *in this War between* England *and* Scotland; *and that God did so* decide *the* Controversie *Himself, was of such Value and high Consequence,* &c. Declaration of several Churches, *&c. concerning the Kingly Interest of Christ.* 1654. *p.* 10.

vinc'd of the Wickedness of their Designs, by the Frustration of their impudent and hypocritical *Prayers*, and *Seekings*, and *lying Prophecies*, that God in Mercy to Mankind will *not always hear such Sinners*, such *blood-thirsty* and *audacious Profligates*. Mr. *Tombes* does by no Means deny that this *Sect* was tinctur'd with this *Munsterian Doctrine*, tho' he shews himself willing and ready enough to apologize for them, by saying, 'That some Years before those Princi-'ples, by which [those Zealots in 1660] acted, 'were to his Knowlege oppos'd in *some* of the 'Congregations to which some of the *Assertors* had 'joyn'd themselves, and they thence solemnly e-'jected, *&c.* And why? Because as we find in the afore-cited *Declaration* of the *Millenarians*, and some of them *Anabaptists*, as appears by the *Subscription*, (if I be not mistaken) because all of *these Principles* were now in Disfavour with *Oliver*, and 'that the *last Parliament* was dissolv'd for that they 'would rule as *Saints*, (or Part of the *Fifth Monarchy* 'for Christ) and for doing that the former Parlia-'ment neglected, *Declarat. p.* 4. So that it was *Policy*, to put a Stop to the Progress of such Principles, which made them obnoxious to the Jealousie of such a *watchful* and *revengeful Eye*. He knew them too well, and trusted them so long as it was

safe, and till they had serv'd his Designs; but as soon as he had got the *Supream Power* into his own Hands, he *Discarded* them immediately, *Purg'd* his own *Regiment* in particular. At first, indeed, after he came to be *Generalissimo* over all the Forces of the Three Nations, he planted in the *Army*, *Anabaptists*, to *poiz* with the *Independents* and *Presbyterians*, who were the Friends of the Parliament. Second Narrative, p. 51. But finding them opposing and obstructing his main Design, and upon the very Point of engaging against him [I suppose, by setting up the *Fifth Monarchy*] * he turns them out of all Commissions in the Army and State, Imprisons divers of the most eminent of them, as may be seen in their Declaration, p. 13. So contrary is it even to Nature it self, for one *Rebel* or *Knave* to confide in another, but at a *pinch*. So, as I said, this was but *Policy*, and an Effect of worldly *carnal Wisdom*, for the *Anabaptists* to purge some of the sort, especially the *furious* and *unmanageable*, and perhaps, most suspected *ones* out of their *Congregations*. A small *Provocation* would have made *Oliver cut all their Throats*, or sold 'em for *Slaves*; he knew them *intus & in cute*, and *all* their *Projects* as well as they did themselves; he was *one* of them, as high a *King-Jesus-man*, as the most thorow-pac'd amongst them; he was as much a *Seeker* of God, as *Canne*, or *Feak*, or any of them all; as *Pious*, as *Devout*, and as much a *Saint*, and held numberless Consultations with them about the Enthroning of *King Jesus*, and as they were *Hypocrites* and *Dissemblers* with God and Him, so was he with them, only to serve his own present Interest.

* *See the Second Narrative, Page* 8.

Now, laying all these Circumstances together, 'tis no wonder that *Millenarianism* began to pull in its Ears, and to grow timerous and cautious; these Gentlemen were *catch'd* in their own Nets, and all their *Babel* tumbled down at once. So that as he found

found it for his Interest to dissemble with them, they find it their best Security to be *quiet* and *dissemble* too. This is but just putting up the Sword into its Scabbard till a fitter Opportunity: And we have no reason to think it otherwise, for as soon as He was *dead*, they were at it again; as may be seen in their *Second and Third Narratives*, 1658. —— —— I have not the Opportunity to consult, whether any that made that *horrid Attempt*, 1660, were *Anabaptistical Millenarians* or no; but it's certain, that *John James*, who was executed for *Preaching Sedition*, and *stirring up* his Hearers to *Rebellion*, in *Bullstake-Ally* in *White-Chappel*, *Octob.* 19. 1661. own'd himself to be a *Baptiz'd Believer*, and profess'd 'himself to 'own the Kingdom of our Lord *Jesus Christ*, to wit, 'The visible Kingdom of *JESUS CHRIST* here on 'Earth. Narrative of the Apprehending and Arraignment, &c. of *John James*, p. 40. And in the same Narrative, it's said, 'That several Friends being with him [in Prison] *he desired* to leave with them some of his Scripture Grounds, for that his Perswasion, [*scil.* concerning the *Fifth Monarchy*] *he judging that the greatest Cause of the Sentence* and Condemnation pass'd upon him, which are inserted in this *Narrative*, from p. 31. to p. 35. where, when he comes to treat, how *Jesus Christ must come by this Kingdom*; he tells them, 'That he shall use his 'People in his Hand as his Battel-ax, and Weapon 'of War, for the bringing in the Kingdoms of this 'World into Subjection to him. A few Scriptures 'as to this, —— *Isaiah* 12. 14. but especially the '15 and 16 Verses; Behold I will make thee a 'new sharp threshing Instrument, &c. The next Scripture is in *Jer.* 57. 20, 21. 'Thou art my Battel-'Ax, (speaking to his own People) and Weapon of 'War, for with thee I will break in pieces the Na-'tions, and with thee will I destroy Kingdoms, '&c. I might produce many more, that God will

'make use of his People in doing of this great 'Work; Rev. 17. 14. *These shall make War with the 'Lamb, and the Lamb shall overcome them, for he is the 'Lord of Lords, and King of Kings, and they that are 'with him, are call'd,* and chosen, and Faithful. 'In the great Work of Jesus Christ against the 'Horns, he hath a Remnant, *called,* and *faithful,* 'and *chosen,* standing by him in this Work, which 'doth mightily correspond with these two Prophe-'cies. Therefore, seeing that the Lord will make 'use of his People, as his Battel-ax and Weapon of 'War, and that they are a Faithful and Chosen 'Remnant, I only leave this one word, by way of 'Exhortation to the Lord's People that have Faith 'in these Prophecies, to be looking to the Qualifi-'cations of his *chosen Remnant,* and *that* they have in *Rev.* 14. 3, 4, 5, *&c.* p. 34. Hence it appears plainly, that the old Leaven of *Millenarianism* was not clean purged out of the *Anabaptistical* Congregations, in 1661; that those Principles were held forth in their *Meetings;* then sometimes at least, when they thought themselves secure, nay, immediately after so *villanous* and *barbarous* an Attempt, in 1660, and some *Executions* pass'd for the same; Nay, which is more in the *gross Sense,* by *Force* of *Arms;* and more than that, to demonstrate in what Sense, as to the Administration of it, these baptiz'd Believers understood it; this *dying baptiz'd Believer* urges it to his Brethren (whom he endeavour'd to *confirm* in this *Belief* of the *Millenium,* and to encourage them in the Prosecution of the Design of Erecting a *Fifth Monarchy*) by *Fire* and *Sword,* by a *general* Destruction of *Men* and *Women, Young* and *Old, all Orders* and *Degrees* of Men from the highest to the lowest, as you will find in his forecited Chapters out of the Prophets. The Resort unto him in Prison, of his Friends and Brethren, was considerable, and by his being a *Preacher* among them, no question of *some*

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Account with them, and by his last *Legacy* and *Sealing* this *Doctrine* with his *Blood*, manifests the great Concern he had upon him to fortifie that *Party*, and *encourage* them to persevere in that Belief, which all along had been one of the prime *Articles* of the *Anabaptistical Creed*, and ought to be look'd upon as such at this day, and undoubtedly is; by which at one time or other, they hope to *rival* it with *Mahomet* himself, and in the bottom, no doubt, a *Transcript* from that *hellish Original*, varnish'd over with a little religious Cant, to make it pass the more readily amongst the Mob, the *Ignorant* and the *worser sort*, who are always the most *Numerous*, fond of Liberty, only for the sake of *Licentiousness*; for whom the whole Scheme of *Anabaptism* is calculated, as may be shewn afterwards in another Treatise. But by what hath been said, I think it is sufficiently evinc'd, that little heed ought to be taken to our *Modern Anabaptistical Apologies*, whereby they would fain perswade us of the *vast difference* between them and the *German Anabaptists*. We find them agreed in those Points that have rendred them justly abominable to all that have any Acquaintance with their Principles, and we had some Experience of them what they would have been at in that Parliament (whereof a very considerable part were *Fifth Monarchists*) that was *Dissolv'd, Decemb.* 12. 1653. As to their then Behaviour in the House, it was observ'd, and then publish'd to the World, by some of the Members, that they had nothing in their Eye, but to Erect this *Fifth Monarchy*, and *enslave* all the Nation besides, by *throwing all* into *Confusion*, and for that end, *neglected* all those weighty Concerns for which they were *conven'd*, and had no manner of *respect* to the *National Interest*. Thus they *thwarted* and *cross'd*, and *set aside* every thing that was *mov'd* by the *opposite Party*, that did not suit with their Whimsies, and *damn'd* it immediately as *Antichristian*,

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and *voted*, or *represented all uncapable of Place or Trust*, who were not *godly*, or for the setting up the *Kingdom of Christ Jesus* in their Sense, owning themselves only to have a *Right* of *Governing* the Nation as *Saints*, having an *extraordinary Call* thereunto from *Christ*, which was never to cease till it brake in pieces *all Powers*, by making War with them. *Answer to the true Narrative of the Cause and manner of the Dissolution of the late Parliament*, Dec. 12. 1653. p. 2. 'Hereupon they write Letters to their Party all the Nation over, to blast that part of the House that agreed not with them, and at a set Meeting at a Member's House, of divers Members, Consultation was had to leave the House, and Remonstrate against them, as Hinderers of Reformation; —— and things indeed amongst them were grown to that heighth, that it was evident, in a short time, scarce any should have been judg'd meet to Publish the Gospel, or receive the Magistrate's Countenance, that had not been Baptiz d into their Spirit and Principle. And this I cannot but mention, that when the last Debate was about *Ejecting* *scandalous Ministers*, it was confidently averr'd, None should be countenanc'd by the Magistrate, but such as *disclaim'd their Ordination*. P. 3. Now the great Mystery of this *Disclaiming* their Ordination, was a Hellish piece of *Millenarian* and *Anabaptistical* Policy, to make them *Felo's de se*, thereby to renounce all Claim or Right to legally settled Maintenance, particularly by *Tythes* and *Glebes*, exactly according to *lying knavish Cann*'s Notion of the then *Ministry* in *Possession*, and to be incapacitated to demand or sue for the same, for thus this *Munsterian-Circumcellian* writes in his *Second Voice* from the Temple; 'Howsoever, saith he, I do observe that the *Independents*, and *Presbyterians* do appear most for Tythes; yet the Truth is, neither of them, by the Law of the Land, have any

'any Title to it: For they are not such *Incumbents* 'or *Ecclesiastical Persons*, as the Law allows in case 'of Tythes. For whosoever hath not been Ordain'd 'Priest or *Deacon* by a Bishop, that is, whose Mini-'stry is not essentially from the *Sea* of *Rome*, to use '*Mason*'s words: Or, as the Nonconformists ex-'press it, he whose Entrance into the Ministry is 'not by a Popish and Unlawful Vocation, strange 'from the Scriptures, and never heard of in the 'Primitive Church, cannot (as a Minister) by Acts 'of Parliament, *claim* any Propriety of Tythes. '*Again, for such as have renounced their Ordination* by 'Bishops, and take *Themselves to be Ministers by E-'lection and Ordination SOME OTHER WAY; These 'the Law of the Land counts Sectaries and Schismaticks, '*Men that have forfeited their Livings and* '*Places, and so to be suspended.* Thus you P. 11. see how exactly these *Millenarians* and *Anabaptists* jump. But to come close to the Business, the main Point; to prepare the way for the *Fifth Monarchy*, these [*Saints*] in the *first place*, were for 'Stopping the *Soldiers* Pay, by hindring the passing 'of the Bill of Assessments, which was a meer De-'sign to *Disunite* the *Army*, break them in pieces, to 'make them odious to the People by Free Quarter, 'which appears by their Endeavours and Discourses 'of *changing Commanders in the Army*, or to say more 'properly, *Advancing* Men of their own Principles '[to push on their own Designs.] *Confusion Con-'founded*, p. 10. Or as the *Answer to the true Nar-rative of the Manner*, &c. *and Dissolution of the late Parliament.* 'There appear'd an evident Design to 'alter the Government of the Army, and have put 'it in such hands as would perfectly have corre-'sponded with their Principles, and given them a 'safe Opportunity to have imposed whatever they 'had pleased, upon the Nation.——This was 'certainly given in Direction to divers Members

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'met together, to pull down *some* in the *Army*, and 'set up others, either with or before them, as 'is most notoriously known, *&c.* Now *P.* 4. to point out the very Men they would have set up, as it's very probable, I'll set down two Queries out of the *second Narrative* (set out by these *Anabaptistical Millenarians*, in the Year 1658.) *of the late Parliament so call'd.* 'Ninthly, 'whether the *Protector* be so wise and understanding, 'so tender and careful of the Common Interest (as 'is pretended) above all others whatsoever; Yea, 'above and beyond the Four Parliaments he hath 'Dissolved? And may it not be enquir'd, how he 'came to this height of Knowledg and absolute 'Understanding; seeing there are very many wor-'thy Patriots, sometimes his Equals (at least) of as 'high a Descent, of as good Breeding, of as great 'Parts, of as fair an Interest, as also, as well vers'd 'in Government as himself? Whether it may not 'be wonder'd at, that he should be so exceeding 'wise, and tender above all, even above Parlia-'ments themselves? Tenthly, Whether Sr. *Henry* 'Vane, Major General *Harrison*, the late President 'Bradshaw, and Sir *Arthur Haslerig*, Lieutenant 'General *Ludlow*, with hundreds more of worthy 'Patriots, that have ventur'd far in their Country's 'Cause, for Justice and Freedom, may not ratio-'nally be thought to be as careful and tender of the 'Good of their Country as the Prote-*P.* 11. 'ctor? The *SECOND* thing attempted, was the *Removal* of the *Chancery*, and *total Alteration of the Law*, &c. Now what they meant by that, will appear (so far this Party of Men have thought fit to publish their Intentions and Meaning) from *John Spittlehouse*, an *Anabaptist Millenarian*, in his *first Addresses* to *Oliver Cromwel*, Printed 1653. 'But, saith he, to the end that *Simeon* may suffer as 'well as *Levi*, being Brethren in Evil (*viz.* the

'*Law-*

' *Lawyers* of this Nation, as well as the Priests) I shall,
' in the next place, set before you the *Dragonical*,
' *Heathenish*, or *Kingly* Power of Nations over the
' People of God, which, whilst you likewise in-
' tend to continue in Being, you do also *clearly de-*
' *clare your selves* Antagonists to the *Kingly Govern-*
' *ment* of *Jesus Christ*; for what are National Laws
' of Kings other than the Decrees of Tyrants, and
' corrupt Men, whose Foundation and Institution
' had their Being from the corrupt Reason of the
' *Heathen*, whose Proceedings, Laws, and Punish-
' ments, do infinitely differ from the Laws and Pu-
' nishments imposed by God? *&c.*——Consider
' therefore — what a shame it will be unto you, if
' you henceforth countenance such *Laws* and *Law-*
' *yers* in the least, seeing they are the very *Brood* or
' Off-spring of the *Heathenish DRAGON*, mention'd
' *Rev.* 12.——In as much——as they are so
' *diametrically opposite* to the aforesaid *Divine Laws*,
' *instituted by the Everlasting God* himself, whose Ser-
' vants you profess your selves to be in point of O-
' bedience to the same. As also in as much as the
' Apostle *James* affirmeth, that there is but one
' Lawgiver to the People of God, *Jam.* 4. 12.
' which the Prophet *Isaiah* rendereth to be the
' Lord *Jehovah*; where, speaking of the Exaltation
' of the Kingdom of Jesus Christ, and the Spoiling
' and Ruinating of the Adversaries thereof, he
' saith (*Isaiah* 33. 1.) *Wo unto thee that spoilest, and*
' *thou wast not spoiled, and dealest treacherously, and they*
' *dealt not treacherously with thee; when thou shalt cease*
' *to spoil, thou shalt be spoiled; and when thou shalt make*
' *an end to deal treacherously, they shall deal treacherously*
' *with thee, (viz.* When the limited time ap-
' pointed for their so doing, shall be accomplish'd,
' not that they would otherwise willingly cease,
' either to spoil or deal treacherously with the Saints
' of the most High God;) a Chapter worthy your

' most

'most serious reading and meditation, (as also the 'precedent and following) where in *ver.* 22. the 'Prophet declareth, that at the Accomplishment of 'the aforesaid Judgments, that then the *Lord him-'self will become Judg unto his People, as also their 'Law-giver, and their King, and their Sa-*

P. 17. '*viour.* Again,——forasmuch as the 'said *Judicial Law* is not in the least *Re-'pealed,* why ought it not to be in the like Repute 'with you, as it was to the Antient People of 'God, unto whom it was first delivered, (*viz.* the 'the *Jews*) seeing that it cannot be denied, that 'believing Gentiles are as well the Seed of *Abraham,* '——*Gal.* 3. 9, 23. and so consequently, Jews as 'well as they; yea, and that in a far more *tran-'scendent Relation,* by how much the Unbelieving 'Jews are esteemed no Jews, *&c.*

P. 18. 'Again, whereas it is alleged that 'neither Jesus *Christ,* or his Disciples, or 'Successors did ever yet assume the Power to put 'the aforesaid Laws in Execution: I answer, 'that the aforesaid *Persons* have ever been *under Re-'straint,* as *Captives* and *Sojourners,* and therefore 'were always under the Laws of them that were 'Lords over them, (*viz.*) Heathenish Magistrates, 'and therefore were in no wise permitted to 'make use of the aforesaid Laws of God.

P. 22. 'As in the time of Jesus Christ, his A-'bode upon Earth, *&c.* And—where-'as it is alleged that Jesus Christ himself did not 'practice according to the said Laws, *&c.* I re-'ply, That it was because as a Man, he was under 'Restraint, as the rest of the Nation of the Jews, 'and therefore, had no more Power than they, 'to null or make void the present Laws of *Cæsar.* '(2.) In that his Kingdom was not of *that present 'World,* he being at that time, in a suffering Con-'dition, his *then being* in the Flesh, being only as

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an Example of Patience to all his Disciples——
But this Restraint was to continue but its appointed Season, *viz.* until such Times as *Jesus Christ's World* should be *made apparent*, in which he should reign as *King over the Face of the whole Earth, according* to the afore-mention'd Prophecies: Which *Kingdom*, I judge, *took place*, *as soon as the fatal Blow was given to the late King*; which being done, immediately the *late Parliament* did utterly renounce the Government of this Nation by *Kings*, as *Tyrants*; as appears in the *Old Exchange*, where over the Place where the late King's Pourtraicture was fixed, was engraven *Exit Tyrannus*; Which doth clearly import a Change of the Government from such Kings as the *Israelites* desir'd to be govern'd by, in 1 *Sam.* 7. 5. unto that Government which they were formerly govern'd by, as by Judges, *&c.* and so consequently of the Laws, according to to the Saying, *New Lords*, *new Laws*; which did also clearly appear by the late *Act of Adultery*, where they made the Sin punishable by Death; which doth clearly manifest, That the late *Parliament* was *carried on*, tho' in *Darkness*, to put in *Execution* the *afore-said Laws of* God; instance also the late Act of the Lord General (if as reported) in not permitting simple Theft to be punish'd by Death; which are two evident Testimonies that the Lord is stedfastly purposed to promote *his own Laws*, instead of the present Laws of the Nation: And therefore if you will set your selves with all your Might to prosecute the same, you will thereby be made famous to all Posterity; for thereby you will not only be made *Conquerours over the whole Earth*, as in the afore-said Prophecies, but will also be instrumental to the Conversion of the antient People of God, *viz.* the *Jews*. P. 24. Thus much as to their Design to destroy the whole Constitution of our Laws, *and to destroy*

destroy all PROPERTY, *and Titles, and Rights, that the Saints might come in* with their Scripture *Pleas, and seize all for their own Use,* in the Name of *King Jesus,* and so turn *all the Ungodly out of Possession.*

Their *third* Design was to take away the *Jus Patronatus,* the Right of Presentation to Church-Livings, from the *Nobility* and *Gentry,* and the Tythes and Glebes, *&c.* and to appoint *Commissioners* to *ride* thro' the Nation in *six Circuits,* and joyning with other *Commissioners* in the several *Counties,* should *eject* all *prophane, scandalous,* or insufficient Ministers, and place *able* and fit Men in their Rooms. [See the *True Narrative of the Cause and Manner of the Dissolution of the late Parliament, Dec.* 12. 1653. *by one of the* [*fifth Monarchy*] *Members, page* 5.] not only a grand Intrenchment upon *Propriety,* but a down-right *Rooting* out, or *Extirpation* of the *Ministry* it self, as the most effectual and sure Method of *Setting* up our *Saviour's Kingdom.* And now, as a Commentary upon, and an Elucidation of this inspired Text, let's consult *Prophet Canne,* and your illuminated *Spittlehouse,* who speak the Sense of all the *Anabaptistical Millenarian Party,* for our fuller Instruction. Now saith *Canne,* 'What Way or Course can be taken more effectual 'and certain to *starve* and famish *Antichristian Idols,* '(as the *false Church, Ministry, Worship, Government*) 'than the Magistrate to take away the *Food* and '*Maintenance* whereby hitherto, and at this present 'they are nourish'd, fed, and kept alive. *Second* '*Voice, p.* 2. Again, if the Civil Magistrate be at 'all concern'd in taking Vengeance on *Babylon,* as 'to set himself in array against her, bend his Bow, 'fan her, and empty her; if the pouring out of 'the *latter Vials* do any way belong unto him, this 'then is most *proper* to him, (as acting within his 'own Sphere) to *null* all *Statutes* and *Laws* which 'Idolatrous Princes have made, (when they gave 'their Power to the Beast) whereby the *Antichri-*

'*stian*

'*stian* Kingdom ever since hath stood and been sup-
'ported, *ibid.* and so on.

So your *accursed Spittlehouse:* 'That then, saith 'he, which the Lord Christ expects from you, at 'this your Convention, is, (1) That you would 'make his Foes his Footstool; which, certain I 'am, can be no otherwise effected, than by pluck-'ing up *All* those Plants which the Heavenly Fa-'ther hath not planted; (and that as well Root as 'Branch) [that is, All, without any Discrimina-'tion, that are not *Anabaptists*, and true Munste-'rianism, as much as Satan is the *Devil;*] which I 'do affirm to be the *Priests* and *Lawyers* of this Na-'tion, or otherwise the devouring Locusts aud Ca-'terpillars of this Nation, *viz.* all such Priests '(under what Name or Title soever dignify'd or 'distinguish'd) as shall be found in *Babylon*, *viz.* 'ALL SUCH AS HAVE NOT DISCLAIMED 'THEIR RANTISM AND ORDINATION, 'which they have receiv'd from the Popes of *Rome* 'and their Successors, in as much as they are of the 'same Lineage and Offspring with the Grand Harlot 'of *Rome*, mention'd *Rev.* 17. 5. where she is nam'd 'the Mother of Harlots. — *Spittlehouse's first* 'Addresses to Oliver Cromwel. ——— and *P.* 6: 'therefore I shall prove, that the *Presbyterian* 'Priests of this Nation, are so guilty as aforesaid, and 'consequently must bejudg'd accordingly; which 'that they are, is prov'd (1) in that all Men know 'it is their daily Practice to *Rantize* Infants to all 'Ends and Purposes, as did the Prelates. (2) In 'that their Ordination is also unavoidably deriv'd 'from the Bishops, who received it from the Popes 'of *Rome.* (3) In that *Tythes* are of the same 'Lineage with *Monkeries*, *Abbies*, *&c.* And *P.* 7. now for an Instance of these *diabolical Saints Meekness*, *Mercifulness*, *Tender-heartedness*, in compari-son to whom the *Turks* and *Jesuits* are *Incarnate An-*

gels, let's see how this Scandal to all Sanctity answers an Objection made against this Antichristian Barbarity. Object. 'I know these will be accounted 'hard Sayings, &c. I know also, your Reply will be, 'that they are Men of a godly Life, ——— it would be 'a cruel thing to deal so hardly by them, and many of 'them have great Families, &c.

Resp. I agree with you in all these, as to a *seeming hard Measure*: But! inasmuch as the People of God are in *Babylon*, *Rev.* 18.4. and inasmuch as they have been so earnestly *solicited* by the MESSENGERS OF GOD to *depart* or *come out* there-

'of, but *will not*, *it is not the* Will of God,

P.8. 'that they shou'd be spared for their 'Godly Life and Conversation, or for that they 'have great families, and no other way of 'Livelihood, but that in case they shall refuse to come when call'd, that then they shall 'be punish'd even as Babylonians; as in the same Verse. Again: What Respect hath been made to the Prelates and their Brood?

'*Object.* Many Cavalier Priests are yet continu'd albeit they have formerly been in actual Arms against the Parliament.

'*Resp.* That was either a manifest Miscarriage of the Parliament, or otherwise because they made Friends, or that Chameleon-like, by *changing themselves into every* Judgment that retaineth Tythes. And hence it is that many Papists have formerly pretended themselves to be *Prelaticans*, many *Prelaticans* to become pretended *Presbyterians*, and many *Presbyterians* pretended *Independents*, &c. that yet justifie the *Antichristian* Essential of BAPTIZING INFANTS, when they seem to condemn *National Churches* by their gathered *Congregations*. Can any rational Man then imagine, that such Persons are either *Papists*, *Prelaticans*, or *Presbyterians*; or that they do it meerly to creep into the

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'Favour of the Magistrate, by closing with his O-'pinion, to the end *they might* be maintain'd by 'such Romish Provisions? Witness many *Indepen-*'*dents* in and about *London*, who to keep up Tythes, 'will lecture it to them *they account the World*; and to 'keep in with the Magistrate, will also have a *pri-*'*vate Congregation*, halting downright betwixt *Christ* 'and *Antichrist*, in a shameless manner.

Object. But you will say, Some Mercy would be extended, in respect of *Wives* and Children.

'*Resp.* In as much as there is a *general Mercy* to 'be extended to all, you may in Charity give '*something*, according as your *Wisdoms shall think* 'meet; but not in the least, as the aforesaid Priests 'are either *Jewish or Popish Harpers*, or *Prelatical* '*Musicians*, or *Scotch Bagpipes*, or the aforesaid *Inde-*'*pendent Trumpeters*, Rev. 18. 22. neither as they 'are *Saylors*, *Crafts-men*, *Factors*, or *Mer-*'*chants* of Romish Wares; as in the said P. 10. 'Chapter. These were the design'd glori-ous Acheivements of our *Millenarian*, *Gifted*, *Inspi-red*, and *Extraordinarily-Call'd-Parliament-Men* in 1653. And what was very remarkable in this Parliament of *Saints*, to give the better Colour to their *ungodly*, *barbarous*, and *Antichristian* Design, they of the *Mil-lenarian* Persuasion, set *apart divers Days* to *seek* the *Lord* by *Fasting and Praying*: Under this Pretence, consulting with the rest of their Brethren (*Canne*, *Freak*, *Spittlehouse*, *&c.*) how they should manage the great Business of *setting Christ upon his Throne*, and then at last, like a Parcel of *Enthusiasts*, come into the House with *their Bibles in their Hands*, thun-dring out Texts of Scripture, and imposing such Senses upon them, as one of the Members on the other Side saith, 'As all gracious Hearts would 'have been griev'd at; but then he adds afterwards this severe Reflection upon them, '*It is never a* '*worse Time, than when good Means are tamper'd with*

'*to bad Ends; when* Ahab *proclaims a Fast to accuse* 'Naboth. ——— ——— And that these Days set apart from the House, were only us'd to engage the Minds of well-meaning Men, and the better to carry on Things before resolv'd and determin'd. And thus we see these abominable Hypocrites pretending so much Zeal against Popery, to Holiness and the Spirit, and setting up Christ's Kingdom, and to purge the World of all the Ungodly, by the Instigation of the Devil, or the *real Spirit of Antichrist*, did in the first place damn *all Form* of *Ministry* as *Antichristian*; and then, upon these Grounds, resolv'd to *dissolve* the *Ministry*, and to leave it to any that should think fit to take that *Office* and *Work* upon him, in this exactly symbolizing with the *Turks*, whom they resemble in a great many Particulars, who have no *stated Ministry* amongst them, no SOLEMN CONSECRATION to that *Office*; in that Particular, different from all Mankind. So that by this we may divine what sort of a *Ministry* would have been planted all over the Nation, if our *Anabaptistical Millenaries* had *carried* the *Day*. And here I must call in the Help of the two *Millenarian* Anabaptistical *Prophets*, the *two Witnesses*, to give in their *Testimony*.

Answer to the Narrat. p. 9.

To this purpose *Jeroboam Canne* tell us, Ordination is useless, a Trifle, *Antichristian*, and Satanical: 'That none should preach unless ordain'd, this '(as the National Ministry and Tythes) came likewise from the Sea of *Rome*: For *Gregory* IX. in 'the Year 1227, made a Decree, That no Lay-'Man should preach. Here began the Abomination that maketh desolate. Now the Occasion 'was to suppress the Truth, which at that Time 'began most gloriously to break forth by the *Waldenses*, so that no higher can they bring this Pra-'ctice than to the Year 1227. Neither have they

'they any other Author, to father and fasten 'it on than *Satan* and *Antichrist*. For howsoever, 'before this Time many foul Abuses and Corrup- 'tions were crept into the Church, yet it was so 'many Years after Christ before this Decree of the 'Pope came forth, that no *Layman* '*should preach.*——— Then after- *Second Voice*
'wards, *p.* 26. Should (says he) there *Page* 24.
'be no Preaching till there are *Mini-*
'*sters*, then necessarily after the General *Apostacy* 'of *Antichrist* there could never be rais'd up either 'Churches or Officers. For it is so absurd and '*ridiculous to imagine Officers before Churches*, and there- 'fore we well know, by the Preaching of Men 'out of Office, People were first called out of *Ba-* '*bylon*, as being separated from the World, they 'covenanted together to walk in the Faith and 'Order of the Gospel, and they became the true 'Churches of Christ, Electing and Or- 'daining afterward their own Mini- *P.* 26.
'sters, according to the Apostolical In- 'stitution. ——— ——— ——— ——— ———

——— And to shew the Preeminence and Excellency of such a *Ministry* as these *Wolves* would recommend to all *Christendom*, and impose upon them, let's hear what he saith Page 27. 'I do affirm and 'will abide by it, since it pleased the Lord to 'draw out the Hearts of *some Soldiers*, and others, 'publickly to preach, (which is not above ten or 'twelve Years) the People of this Common-wealth 'have had more true Light, and glorious Discove- 'ries of Christ and his Kingdom, than all the Nations 'Ministers ever before made known unto them, since 'first they took their Calling from the Sea of *Rome* 'to this Day. O *rare Prophet Canne!* Now I have found you out, and shall easily make the Discovery of the *true Lights* you brag of, and prove them to be *Ignes fatuos*, or more gross and palpable than

Ægyptian Darkness, and that the Spirit of *Ignorance*, *Error* and *Darkness*, the Spirit of *Lying* and *sham Visions*, and *Revelations*, had possessed these *Gifted* Soldiers as well as your self. It's true, the *Soldiers mounted* the *Pulpits* in those Days, and turn'd *Preachers* amongst the rest of the *Rabble* that usurp'd that *Sacred Office*, where, and when they pleased, and every-where exclaim'd against the Ministers as 'Popish, that it was unlawful to hear them —— hop'd 'to see them all pack'd to *Rome*, and their superstitious Steeple-houses pull'd down to the Ground; '—— Some affirm'd, that they had *Visions* and *Revelations*: Second part of *Gangrena*, p. 5. *The Millenary conceit the common Subject of their Sermons*, and a Church on Earth, without so much as an Hypocrite. One of these *Booted Apostles*, a Lieutenant, affirm'd and maintain'd violently, that God [revealed Sins] immediately by himself without Scripture, without 'Ordinances, *Ministers, or by any other means* de-'ny'd the *Trinity of Persons, affirming them to be Three* 'Offices, and made it a Question, whether there 'was a Resurrection or not: Second part of the *Gangrena*, p. 7. Amongst this Rabble of *Self-sent* Preachers, in those horrid Times, was one *Boggis*, a young Fellow, who strol'd about with *Oats*, one of your famous Apostles, whom *Oats* cry'd up for a Man much superiour in Parts to himself, who coming to a Person's House of Great *Yarmouth*, in *Norfolk*, and being requested to stay at Dinner, was desired to *give Thanks*; he ask'd, 'To whom he 'shou'd *give Thanks, whether to the Butcher*, or to 'the Bull, or to the Cow, there being then a 'Shoulder of Veal upon the Table; And the Informer's Wife saying, That Thanks should be given to 'God, the said *Boggis* reply'd, and said, *Where is* 'your God, *in Heaven, or on the Earth, aloft, or below,* 'doth he sit upon the Clouds, or where doth he sit, with 'his? ——And the Informer's Wife, discoursing with

with him about the Church, and concerning the *Bible:* the said *Boggis* wished he had not known so *much of the Bible*, which he said was only Paper: Second part of the *Gangrena*, p. 63. This *Samuel Oats* the *Anabaptist*, no less *Blasphemous* than this *Boggis*, after he had Baptiz'd a Woman, bid her gape, and she gap'd; and he did 'blow three times 'into her Mouth, saying words to this purpose, 'Either *receive the Holy Ghost*, or, *now thou hast re-* 'ceived the Holy Ghost: Gangrena, *part* 2. *p.* 147. Herein agreeing with, or imitating *Knipperdoling* at *Munster*, who 'once fell flat to the Ground, and creep-'ing upon his Hands and Feet, he went to several Persons 'of the Assembly, and blowing them in the Mouth, said, 'The Father hath Sanctified thee, receive the Holy Ghost; Short Hist. of the *Anabapt.* p. 28. And doubtless, should they ever get any Head, we should have all the *Munsterian* and *German* Pranks play'd over to a tittle, with vast *Additions* and *Improvements*.

But to return to *Inspir'd Canne* (for it would be endless to pursue this Subject any farther) who so earnestly contends for a *new* and *extraordinary Ministry*, nay, the *absolute Necessity* of Mens preaching out of Office, *after the general Apostacy of Antichrist*, &c. Behold here a *Scheme* of *Independentism*, and as many *Falsities* as *Lines*, a *clutter* of *Impossibilities*! Behold here the *Serpent casting Water out of his Mouth as a Flood, after the Woman*, [the Church of Christ] that he might cause her to be carried away of the Flood, *Rev.* 12. *v.* 15. Or, the Devil, that *Antichrist*, καὶ ἐξοχὴν, speaking *Blasphemy* against *God and his Christ*, bringing *railing Accusations* against his *one Church*, accusing the *Brethren* out of the Mouth of this *lying Prophet Canne*. Where is it said any where in the *Holy Scriptures*, that there should be a *General* [that is, an *Universal*] *Apostacy* from *Christianity*; for, this must be suppos'd to evince such a *total Failure* of a true *Evangelical Ministry*, as he implies? What

Text of Holy Writ predicts such a total Failure of the ordinary standing Ministry, establish'd by Christ and his *Apostles* in the *Church*, as to be forc'd in any succeeding Age, to have a Recourse to an *extraordinary* Supply? To suppose a *general Apostacy*, is to suppose an *Interciſion*, or *Annihilation*, or *Ceſſation* of the *Church*, contrary to *Christ's Promise*, *That the Gates of Hell should not prevail against it*, Matth. 17. and consequently, that it was not built upon *a Rock*, the *Rock of Ages*, but upon the *Sand*: And to suppose a Failure of true Ministers contrary to *Christ's* Promise, that he would always maintain a *standing Ministry* in this his Church, one of the greatest Exertions and Manifestations of his Kingly Power: *Matth.* Chap. *ult.* ver. *ult. Lo I am with you always*; that must mean the Apostles Successors, there shall never be wanting a Succession of Ministers in my Church, to Preach the Gospel, and Convert the World, to fulfil your Ministry, to feed my Flock, no, not for one Moment, *even to the end of the World.* His *very Hypothesis* is *Blasphemy*, his *Inferences Antichristian*, and the End and Design of them *Diabolical*, because 'tis to set up a *Ministry* in *Opposition* or *Rebellion* against Christ's own *Institution*, such an one as of *necessity* must *Administer* nothing but *Curses*, because destitute of *Christ's Blessing*; their *Ministrations* only of *Death* and *Perdition*, not of Life and Salvation, and consequently, the actual Enlarging of the *Kingdom of Darkness.* Then again, What places of Scripture for this *Covenanting*, for an *express explicit Covenant* between *Pastors* and *Members*, in his Sense, the Independent Sense? And can any of his *Clann* pretend to shew *one Text* for their *Mobb's Electing* and *Ordaining* Pastors? It's evident by the *foregoing Discourse*, they cannot, have not *one single Text*, and therefore there's no more *Truth* in his saying, it's according to the *Apostolical Institution*, than in his lying diabolical *Prophecies.*

As

As to what follows of his *Red-coat Preaching*, and Propagating the *Light* and *glorious Discoveries* of *Christ and his Kingdom*, by which he means the *Fifth Monarchical Principles* stollen from the *Alcoran*, and no more agreeable with the true Notion of *Christ's Kingdom*, than the *Gospel* with the *Alcoran*, or *Jesus Christ* with *Mahomet*; I shall say something to it afterwards: But as to our *main Design*, with Reference to our *new upstart Ministry*, our *new Apostles*, let's see what sort *Spittlehouse*, another Oracle of our *Anabaptists* would recommend unto *Cromwel* and his *Comrades*; 'Have not, saith he, the People of 'God in this Nation, the *same immediate Teachings* 'of the *Spirit*, *as had the Prophets and Apostles* of Je- 'sus Christ? Are the Scriptures of the Old Testa- 'any other than the Dictates of the Spirit of God? '2 *Pet.* 1. 19, 20, 21. Are they not the same in 'Print, as they were in the Apostles Writings; and 'the same in their Writings as they were in their 'Words; and the same in their Words, as they 'were in their Thoughts; and the same in their 'Thoughts, as they were in their Conceptions; 'and the same in their Conceptions, as in the In- 'fusion; and the same in the Infusion, as they 'were in their *Infuser*, viz. *the Holy Ghost?* &c. *Spittlehouse*, *First Addresses*, p. 11. ——— ——— ——— 'And if so, what need of *Universities* to breed 'Divines, since the *Holy Scripture alone* is sufficient 'to *compleat a Practitioner* in that Profession, as afore- 'said; as also, in as much as he, *whosoever* of the 'People of God, that is able to speak to Edification, 'Exhortation, and Comfort of their Brethren, are 'compleat *Prophets of God*, what need have we of such 'devouring Wolves as aforesaid? *&c. p.* 13, 14.

To answer these last *Paragraphs* of *Spittlehouse*: Are we not come to a fine pass at this *rate* of Arguing, and in a direct Path for *Quakerism*, and to throw off all the *Ordinances* of the Gospel, with the Scripture

Scripture it self at last? This is a large step towards it, and borders very near upon *Boggism*, and *Munsterianism:* No wonder that *Anabaptism* hath been all this while the *Decoy*, the *Stalking-horse* for Quakerism, as daily Experience confirms it, but one *Remove*, one *little stride* from it. In the *first place*, I deny that the People of God, as he calls them, have now adays, the immediate Teachings of the Holy Spirit, as (that is, in the same degree, or he talks at random) the *Apostles*, the *Prophets* had. They had *immediate Infusions*, that is, without *Means*, without Scriptures; but the Scriptures are Means, or the *Mediums*, by which the Spirit of God teacheth us, instructs us, edifies us; nay, the ordinary Means God hath appointed for our *Edification*, by the *Ministry*, by him instituted for this end; *How shall they hear without a Teacher?* And how shall they Preach, except they be sent? *Rom.* 10. 14, 15. Here are plainly two Obligations upon the People of God, to *hear* the *Gospel*, or the *Word preach'd*, and to *hear none* but such who are *sent* in the *regular* and *ordrnary* way that *Christ* himself hath settled in *his Church*, none but such as are *Authoriz'd*, have *Christ's Commission* to *Preach*; and the *People of God* [that is, in *Covenant* with him, *Members* of the *Church*, for *none* else *ordinarily* are such] are *bound* in *Duty* to *hear* no other, or to *accept* them, or *own* them as *Preachers* of *Christ*, because *no other* are sent by *Christ*, appointed by *Christ*, to take this *Function* or Office upon them in the *Church* of God, and *none others* take upon them this Office, but such who are actually *out* of the *Church*, *separated* from the *Church*, and by their *own Act*, cut off from the *Communion* of the *Church*, and *Union* with *Christ*, which cannot be had *out* of the *Church*, and consequently, to have any *Communion* with such in any *Ministerial Acts*, is to *communicate with them in their Sins*, and to be *obnoxious* to their *Punishments*, by *partaking* in their *Guilt*.

Guilt. The Reason of this is very obvious, because the *People* of *God* are expressly and strictly forbidden to have any *Communion* with such in any Publick [pretendedly Religious] *Administrations. If there come any among you, and bring not this Doctrine,* [or by parity of Reason, teacheth any Doctrine contrary to the Truth of Christianity] *receive him not* [even] *into your house,* [entertain him not, reject him, turn your Backs upon him, have no Correspondence, Communication with him, much less hear him, or countenance him with your Presence, or give him any reverential Respect, whereby you may be constructed to own him, or acknowledg him to be a Teacher, authoriz'd and commission'd by Christ] *neither bid him God-speed,* [wish him any Success in his Undertaking;] *for he that biddeth him God-speed,* [gives him Encouragement to prosecute his Designs directly or indirectly] *is partaker in his evil Deeds* [must expect to provoke God's Anger against himself, and bring his Judgments on his own head thereby, as an Abetter and Encourager of the Enemies of Christ.] 2 *John* 2. 12. But on the contrary, *shun* [their] *prophane and vain Bablings* [the wicked Cantings, and impertinent, yet pernicious, venemous Preachments] for *they will increase* [still] *unto more* [and more] *Ungodliness* [as they never tended to any thing else, or unto the Subversion of more Souls. For the Endeavour of all *Sectaries,* is to gain more to their Party, as they get more footing, and find Success to vent more and more Heresies and wicked Opinions;] and for this, I appeal to all Experience, and therefore by the way, 'tis to be observ'd, no heed ought to be taken to their Confessions of *Faith,* they are only Calculated to *serve a Turn,* an *Exigence,* and are meerly *occasional:* One thing whilst they are under the *Hatches,* and when apprehensive of Danger, quite another when they think themselves safe, and are at Liberty, and have

their

their full Swinge. *And* their *word* [their false Doctrine, contrary to Godliness and sound Faith, if once received into the Soul, will go on and spread, and] *eat as doth a Canker* [or Gangreen] till the whole be corrupted. *Secondly*, who denies that the Scriptures were the *immediate Dictates* of the *Spirit* of God to the *Prophets* and *Apostles*; but then it's nonsense, to say they are as immediate Dictates to us now, as they were to them, they received them at the *first* hand, we, but at the *second*; we have them by the *Mediation* of, or by the Apostles, as the *Mediums* or Means by which they are *convey'd* down, or *transmitted* unto us. They were immediately dictated by the Holy *Spirit* to the *Apostles*, and they had withal, the immediate Illumination of the *Spirit*, *the word of Wisdom* and Eloquence, to exhort and convince, powerful and eloquent Exhorters, *Rom.* 12. 8. *Eph.* 4. 11, —— 1. 17. This word of *Wisdom* seems to be expressed by *Utterance*, 1 *Cor.* 5. 1, 5. 1 *Cor.* 8. 1. 2 *Cor.* 8. 7. By *Speech*, 2 *Cor.* 8. 11. 6. By *Word*, 1 *Tim* 4. 13. By *Exhortation*, *Rom.* 12. 8. 1 *Tim.* 4. 13. The *Word* [of] *deep Knowledg* [and Learning, to teach and expound] *by the same Spirit* [were profound and solid Doctors and Teachers, 1 *Cor.* 12. 8. See *Rom.* 12. 7. 1 *Cor.* 13. 2. *Eph.* 4. 11. 1 *Cor.* 8. 1. Express'd by *Doctrine* and Teaching else-where, 1 *Tim.* 5. 17. 1 *Tim.* 4. 13. The *GIFT of Prophecy* [Revelation of supernatural Mysteries, of Things future or absent, of the secret Thoughts, *&c.*] *the Gift of Discerning of* [the Quality of the right use of several] *Spirits*. *The Gift* of speaking of divers *kinds* of [strange] *Tongues*. The Understanding and *Interpretation* of [these Tongues] 1 *Cor.* 12. 8, 10. But in what *Chapter* or *Verse* is it said, That these Gifts, which were extraordinary, should always continue in the Church, or should be reviv'd again, or that the People of God should have these *Gifts* always immediately infus'd into them by the Holy Spirit? Or,

Or, should have the immediate Teachings of the Spirit; which Notion, some *Enthusiasts*, and of your own Sect, have carried so far, as to slight and despise the Holy Scriptures, as much as the Quakers, the common Receptacle of your Unstable ones? Or, that the *Sense*, *Meaning*, *Understanding*, *Explication*, *Interpretation* of them, should be *extraordinarily*, or *immediately* inspired into the People of God, as he would have it? *Thirdly*, I do own, if it could be proved, that the People have the same *immediate Teachings* of the Spirit, that the *Prophets* and *Apostles* had, that is, without *Means*, that then their *Teachings*, *Expositions*, &c. ought to be *receiv'd* with as much *Reverence*, and would be of the same *Authority*, and as much *submitted* unto by us, as the *H. Scriptures* themselves, would be as *infallible*, and as *certain* a *Rule* of *Faith* and *Manners*, and the refusing of them, most highly dangerous and damnable: But then this *Gentleman*, and those of his *Perswasion*, must, to assure us of these *Gifts*, these *immediate Teachings*, have one *Gift* more, that of *working* of *Miracles*, to give *credit* unto, and *vouch* for all the rest; and what is more, in a far more transcendent manner than *Christ* and the *Apostles* had, or, we must be forc'd to *reject* him, and all such Pretenders, as *Cheats*, *Impostors*, as *Deceivers*, *Seducers*, as *Dragonical* and *Antichristian*, and *Introducers* of but a little more refined Sect, than that of their grand *Examplar* and *Model*, *Believer-Mahomet*; for as I remember, the Turks as *emphatically* call themselves *Believers*, as our *Anabaptists*. But we find your *Mission*, your *Prophecying*, your *Miracles*, your *immediate Teachings*, your *Fifth Monarchy*, and all your Pretences, so far as they are peculiar and singular, all *Cheat*, all *Nonsense*, *Antichristian*, *Dragonical*, *Cancerous*, and *Effectual* in nothing but in their *Infection*, *Contagion*, *Perdition*. But, *Fourthly*, Supposing these *immediate Teachings*, in the *true*, *proper*, literal Notion of them, then I must rejoin

rejoin, all this *Babbling* of *Spittlehouse* about the *Scriptures*, is *gratis dictum*, *Nonsense* and *Contradiction*; where there are *immediate Teachings* and *Inspirations*, there can be no farther use of the *Holy Scriptures*, they are only an insignificant, superfluous *dead Letter*, as the *greatest Pretenders* to *immediate Teaching*, the *Quakers* assert, the utmost *Perfection* and *Progress* Anabaptism can pretend to make, the *ultima Thule*, the *ne plus ultra* of these *infernal Dogmatists*. And it was in consequence of this Notion, that your *great Man Boggis*, in *Oats*'s Account, scoff'd at the Scriptures, and when press'd by *Authorities* or *Arguments* from them, as may be rationally suppos'd, his Reply was, *I have the Spirit*, —— *I thank God, I have enough of the Spirit*; *Gangrena*, pt. 2. p. 162. For if God Almighty ever designed in this *Gospel*, *and last Dispensation*, to have *Taught* all Men, or his *peculiar* and *chosen* People *immediately*, he would never have *inspired Holy Men* to have *consign'd* his *Word* to *Writing*, nor have endu'd them with the *Gifts of working Miracles*, and *Prophecy* to have *attested* them, that the *Church*, without any farther *scrupling*, should *receive* and *embrace* them as the *Word* of *God*, the *Rule* of their *Faith* and *Practice*. Nay, more than this, *Christ* would never have instituted a *Ministry* to *continue* to *the End* of *the World*, one *cheif* part of whose Business should be to *instruct* his *Church* in those *Truths out* of the *Scriptures*, that are so indispensably necessary to *Eternal Salvation*. And so far the *Quakers* are in the right on't, to *set aside*, as they do, the *Scriptures* and *Ministry*, as of no use upon this *Antichristian* and *Diabolical* Supposition. But we find God hath *appointed* these two *Mediums*, or *Means* of Salvation, the *Holy Scriptures*, and a *standing*, perpetual *successive Ministry*; and where they are not to be had, *viz.* among the *Heathen*, they know nothing of *Christ*; and why? Because they have not the *ordinary Means* whereby to know him; and therefore

fore it's plain, where he hath appointed *ordinary Means*, in the Course of his *Providence*, he doth not employ, or to be sure, very rarely, *extraordinary Means*. Where, therefore he hath given *Scriptures* and the *Ministry*, he doth not *ordinarily* teach without them: Men may as well expect God should *ordinarily* preserve Life, and Strength, without Bread; *Scandret*'s Antidote against the Quakers, *p.* 58, 59. But, *Fifthly*, what Necessity of this *immediate Teaching*; either it is to manifest to us something not *already reveal'd*, or the same things already discover'd unto us in the *Holy Scriptures*; but I suppose, none in their Wits will pretend the latter, because this is absurd, frivolous, and unnecessary: But, if some things are either directly contrary to the Holy Scriptures, or New; then whoever pretend to such *immediate* Teachings, do as good as introduce, or set up a *New Gospel*, pervert the Gospel of Christ, and so render themselves obnoxious to St. *Paul*'s *Anathema*, *Let him be accursed*, Gal. 1. 8. *who deviseth, or maketh a Lie*, and consequently, shall never enter into the *New Jerusalem*, and shall be reckon'd as *without*; that is, with or among those who shall be for ever excluded with *Dogs*, *Sorcerers*, *Whoremongers*, *Murderers* and *Idolaters*, Rev. 21. 27. *comp.* Rev. 22. 15. *Sixthly*, It may either be observed from the Novel Opinions and Practices of *Spittlehouse*, and those of his Sentiments, as generally are the *Anabaptists*, that there's a Necessity they should run to *immediate Teachings*, *Impulses*, and *Inspirations*, as to their *Asylum* and *Refuge*, because they have not *express* Scriptures on their sides, or to maintain their *Novelties* by; but by violent *Distortions* and *Wrestings*, and notwithstanding their plausible *Zeal* for the *Holy Scriptures*, asserting them to be the *Rule* of *Christian Faith* and *Obedience*, to *amuse* and *catch* the Ignorant and Simple; yet, when pinch'd, and put to a *Nonplus*, they presently take San-

Sanctuary in a *private Spirit*, and *immediate* Teachings, *Mahomet's Pigeon*, extraordinary Mission, because they find themselves *disappointed*, *forsaken*, and *destitute*, as to the *ordinary Means Christ* hath *deposited* with his *Church*; they are very *conscious* to themselves of all this, and therefore, and for no other *Reasons*, have *Recourse* to *extraordinary Mission*, *immediate Teachings*, without any, even imaginary Grounds, in the Judgment of *judicious*, and *sober intelligent Persons*, and herein are *inexcusable* before God and Man, and *self-condemn'd*, need no other Sentence but their own, when that Day shall come, wherein the Secrets of all Hearts shall be disclos'd, and when there can be no Plea for *wilful Error*, *Hypocrisie* and *Dissimulation*. To what hath been said, I shall add, that as by these their *Pretexts* of an *extraordinary Call*, *immediate Teachings* by the Holy Spirit. They presume to *Teach* and *Practice* Doctrines and *Immoralities* directly contrary to the *Truths* and *Morals reveal'd* and *enjoin'd* by the *Gospel*, and even *destructive* to the *Eternal Interest* of *Mankind*, and *undermining* of, and *blowing* up the *Gospel* of *Christ*, and *Subversive* of our *common Hope*; so it demonstrably follows, and evidently *proves* it to be a *false*, most *pernicious* and *Diabolical Principle*, in that the *Consequence* of it is *infinite*, and no Bounds can be set to it; and *countenances* all the *Immoralities* in the World, admits of no *possible Restraint*, and therefore never to be *check'd*. 'Tis but pretending to an *immediate Impulse of the Spirit*, to *act* all the *Villanies* in the World; 'tis but saying, I am *inspir'd*, I am *immediately* taught by the Spirit, and under this Notion I may vent all the *Heresies* conceivable, there's no *Rule* left *to try the Spirit by*, and to *oppose* me, is to *fight* against God; to restrain me, is to *quench the Spirit*, and to be a *Reprobate*. Or, if I think fit to *force* an erroneous *Heterodox Meaning* upon the *written Word* of God, and publickly Preach'd it as the

the Word of God, if you will not receive it, embrace it as such, why then you *reject* the Word of God, you *refuse* the Gospel, you *despise Jesus Christ*, you do *despite* to the Holy Spirit; Nay, farther, to shew the *sad* and *horrid Consequences* of this *wild* Notion, it makes and prepares the Way for all the Immoralities, all the *Villanies* that the *corrupt Heart* of Man can *conceive*, and the *Devil suggest*, as might be manifested by the innumerable Instances we have of abominable Practices (scarce fit to be nam'd among the *Professors* of the most *Holy*, most *Innocent*, and *pure* Religion of the *Blessed Jesus*, that *immaculate Lamb of God*) of all the *Sects* or *Separatists* from the *Church*, from the *Apostolical Age*, to this very day, even by every *Sect* that ever got footing in the World, *not one exempt*, nay, and *justified* by them: This is as *demonstrable* as that they were, and are Men. There never was any *Sect* yet, I say, but hath been *infamous* for some allow'd *Immoralities*, which even they have mantain'd by *Principles*, such as they were or are, so impossible is it for *Satan* so far to *transform* or *transfigure* himself into an *Angel of Light*, but he must inevitably, by the great and infinite Mercy of our God, *betray* himself by his *Cloven-foot*, or some way or other discover himself; there are none of these *damnable Sects*, but are *discoverable* by the *Brand* or *Mark* of the *Beast*, their *Father* the *Devil*, whose *Bond-slaves* they are, having *sold* themselves to *work Wickedness*, *mark'd* out for everlasting *Destruction*, without the *singular*, and even *extraordinary* Mercy of God, and a *timely* and *sincere*, and most *particular Repentance*, and *returning* to the *Truth*, and into the *Bosom* of the *Church*, out of which there's no *Grounds* for Hope, that we are acquainted with. *Seventhly*, As I said, granting this *immediate Teaching* by the Spirit, How shall the *Spirits* be *try'd*? Every one may for himself urge these *immediate Teachings*, *all* have *equal right* to do it, and none

have *Authority* or *Grounds* to *contradict* them. The Spirit teaches you one thing, me another, and a *third* contrary to both, and so *in infinitum:* It teacheth one that he may commit Murder; another, that he may Rob? a *third*, that he may have as *many Wives* as he pleaseth; a *fourth*, that he may lie with all Women indifferently, without any regard to *Consanguinity* or *Affinity*, or *Propriety*; and thus many *Sectaries* have held forth, and practised accordingly, from the *Beginning* to *this Day*: and thus they did in the *purest Ages* of the *Church*, even in the *Apostles times*, and who shall controul such allowing this most *blasphemous* and *ungodly hellish Principle* of our *Saints*? Nay, to the eternal Shame of you and your Brethren in Iniquity, the *Independents* few of them much differing from you) for all their *Renunciation and Declaration against the late horrid Insurrection* and *Rebellion*, acted in *London* (by the *Millenarians*) 1661. no more to be *credited* by any that know them, than the *Jesuists Apologies* after the *Murther* of *Henry* IV. of *France*) to which I'll oppose the *Speeches* and *Discourses*, and *Prayers* of Colonel *John Barkstead*, Col. *John Okey*, Mr. *Miles Corbet*, all professt *Congregational* Men, *justifying* their *Rebellion*, and the *Murther* of *Charles* the *Martyr*, of ever Blessed and truly Glorious Memory, most seditiously and maliciously *Publish'd* by that *Party*, 1662; which will be an *everlasting Monument* of the *Spiritual Infatuation*, *Hypocrisie*, *Obduration*, and *final Impenitence* of those Men in particular, and that *Generation* of *Saints* in general. You, for many years, most impudently contended for a *Toleration*, even by *Act* of *Parliament*, for all manner of *Heresies* whatsoever, without any manner of *Limitation* or *Discrimination*, as appears by many of *your Writings* (in those times of Licentiousness,) for shame then, if you have any Tincture of that Grace in you, as to blush for your *Impieties*, never pretend to *distinguish* your selves from the *Ultra-*

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marine Anabaptists, as far as you have had opportunity, you have acted as ill as they at least; nay, I'll tell you, worse, because you had a hand in all that *horrid Tragedy*, acted from 41, till 1660, even in the most *odious* and *unchristian* parts of it, as might easily be prov'd, and may, if God gives me fit Opportuity for it. *Eighthly*, It ought to be *remark'd*, that whereas I am sensible you will *appeal* to your *Confession of Faith*, as I find upon all Occasions you do, that this will not serve your *turn*; *all* Men of *Reading*, *Judgment*, and *Observation*, know too well, that this is nothing but *Artifice*, *Trick*, and meer *Evasion*, the *constant Practice* of all *Sectaries*; Instance, the *solemn League and Covenant*, for the adhereing to which, many amonst the *Presbyterians* and *Independents*, in their Sense, dy'd *Martyrs* in their own Accounts, and of those of their own *Parties*; yet, *all* the World knew, they did more *Jesuitically* (if possibly) *equivocate* in their Senses of it, and *Practices* upon it. The *Presbyterians* interpreted it one way, the *Independents* another: Had *different Intentions*, prosecuted by *different Means*, and yet *shelter'd* themselves under the *solemn League* and *Covenant*: And thus, *you yourselves*, play *fast and loose* with your *Confession*, have *diversities* of *Opinions* and *Practices*, yet when you are put to it, *fly* immediately to your *Confession*: That's a *Nose of Wax* to be *wrung*, *fashioned*, and to be *twirl'd* about which way you *please*, and to stand to any *Point* of the *Compass* that may serve your present *Design* and *Interest*. The *Publication* of your Confession was never *design'd* so much as a *Standard* or *Rule* for *your selves*, as to * *impose*

* An old *stale* Juggle of Hereticks.

To this purpose I shall insert a Noble Passage out of *Irenæus*: *Adversus eos qui frustrantur Paulum Apostolum. Neque enim contendere possunt Paulum non esse Apostolum, quando in hoc sit electus---- fortassis enim & propter hoc operatus est Deus plurima Evangelia ostendi per Lucum, quibus*

receſſe haberent (fort. hærerent) omnes, uti ſequenti teſtificationi ejus, quam habet de Actibus & Doctrina Apoſtolorum, omnes ſequentes & Regulam veritatis inadulteratam habentes, ſalvari poſſint, igitur teſtificatio, ejus vera & Doctrina Apoſtolorum manifeſta & firma, & nihil ſubtrahens, neq; alia quidem in abſcondito, alia vero in manifeſto docentium. Hoc enim fictorum *& prave ſeducentium, & Hypocritarum eſt molimen, quemadmodum faciunt hi, qui à* Valentino *ſunt. Hi enim ad multitudinem propter eos,* qui ſunt ab eccleſia, *quos communes Eccleſiaſticos ipſi dicunt, inferunt ſermones, per quos capiunt ſimpliciores, & in deliciis eos ſimulantes noſtrum tractatum ut ſepius audiant, qui & querantur de nobis, quod cum ſimilia nobiſcum ſentiant, ſine cauſa abſtineamus nos à communicatione eorum, & cum eadem dicant & eundem habent doctrinam, vocemus illos hæreticos, & cum dejecerint aliquos à fide, per queſtiones quæ fiunt ab eis, necnon contradicentes auditores ſuos facerint,* his ſeparatim inenarrabile plenitudinis ſuæ enarrant Myſterium. *Decipiuntur autem omnes, quia quod eſt in verbis veriſimile ſe putant poſſe diſcere à veritate;* Suaſorius *enim & veriſimilis eſt, exquirens ſucos error, ſine ſuco autem eſt veritas, & propter hoc pueris credita eſt-næus, Lib.* iii. *cap.* xv.

upon, and *decoy*, and *cully* others that differ'd from you, and therefore we *reject* all your *Appeals* to *that*, as meer *Cheat* and *Juggle*. For inſtance, you *ſeem* to ſpeak therein *Honourably* and *Reverently* of the *Holy Scriptures*; but, as hath been prov'd, you *opine* and *act* contrary to the *Scriptures* themſelves, and ſet up your own *private Opinions* and Dictates, *new Lights* and *Revelations* contrary unto them. You ſeem to *own* and *profeſs* your *Obligations* and *Obedience* to *Magiſtrates*, but then you mean *under the Roſe*, only ſuch as are of your own *Stamp*, and in your *Millenarian* Senſe, not a Syllable therein to *Recognize* our *Kings* and *Queens*, who differ from you, to be, *under God*, the *lawful Magiſtrates* of theſe *Realms*, to whom all *Degrees* and Diſtinctions of Subjects, owe *Fidelity* and *Allegiance*; or, to own *Monarchical* Government to be from God; only *Magiſtrates*, in a large or *general* Senſe; *Magiſtrates de facto*, in a *reſerv'd* and equivocal Senſe of your own, and then *laugh* in your *ſleeves*, and *grin*, to ſee how you ingeniouſly, forſooth, *palm* your little Waggeries upon

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a *stupid, heedless World.* So this *inspired Spittlehouse*, presently after he had *bolted* out his *immediate Teachings of the Spirit*, &c. *runs* on a main to *cry* up the *Scriptures*, as the *Rule* of Faith, *&c.* but his *Meaning* and *Design*, was, all this while, to *undermine* them, by declaiming against all *Books* and *Writings* besides, meerly to *resolve* them into *private Interpretations*, and to leave it to the Choice of all his *Brethren* and *Fellow-Saints*, whether they would be determin'd by them or no, by stripping them of the Testimony of the Church, thro' all Ages, by which we have the most rational and convincing Assurance at this time of Day, that they are the Genuine *Writings* of the *Prophets* and *Apostles*, and consequently, the *Word* of God. 'What, saith this *Spawn* of *Mahomet*, are the Authors which their Libraries are 'stuffed withal, other than *Heathenish* and *Antichristian?* Again, Is there any Promise annex'd to 'the Practice of reading them? Yea, doth not 'Experience teach, that most, if not all such '*Commentaries*, *Expositions*, &c. which have been 'composed by such *Heathens* and *Antichristians*, are 'found to be light as *Vanity?* Instance, the voluminous Volumes of the Antient Philosophers, 'and Antient *Fathers* (as they call them) yea, so 'light, that they are of no Esteem at all amongst 'the People of God that are come out 'of *Babylon*; [of no Esteem with his *Addresses p.* 13. *Rag-men*, *Fortune-tellers*, *Coblers*, who are become now able *Ministers* of the *Gospel*, and the only *Judges* of *Learning*, *Gifts*, &c.] Now, by rejecting particularly, *all* the *Writings* of the *Fathers*, those Glorious *Lights* of the *Church* of God, one of whom, by the way, as St. *Barnabas* was an *Apostle*, a *Fellow-labourer* with St. *Paul*; *Clemens*, not only a Companion of the *Apostles*, but by them *Ordain'd* a Pastor of the *Church* at *Rome*; St. *Ignatius* at *Antioch*; St. *Polycarp* at *Smyrna*; *Hermas*, a *Disciple*

and Companion of the *Apostles*, &c. Many of whom dy'd *Martyrs* for the *Testimony of Jesus*, seald our *Holy Faith* with their Blood, and by the *good Providence* of God, *handed* down the *Divine Oracles* themselves unto us, which otherwise had been utterly lost, had not they been, under God, the *Glorious Instruments* of their *Preservation*, under *Diocletian*, *Julian*, and other persecuting *Emperors*; and *kept*, and *transmitted* the *Faith*, *pure* and *undefiled*, thro' all the *Ages* of the Church: and by *branding* all the *Expositions* and *Commentaries* upon the Holy Scriptures with *Antichristianism*, is it not as *radiant*, and evident as a Sun-beam, that hereby is laid a *Train* to *blow* up the *Scriptures* themselves, to make way for *Enthusiasm* at least, and *Mahometanism*, with which Spirit, he, and many *Anabaptist-Millenarians*, were, and are infallibly acted, or, if possibly, *something worse*; for, the *Mahometans* are the sworn Enemies of all human Learning: Hence, those *damnable Heresies* of *Familism*, *Antinomianism*, *Socinianism*, *Quakerism*, *Anabaptism*, *Millenarianism*, *Muggletonianism*, and a *Multitude* more; nay, all the *Heresies* that are extant, for rejecting the *Authority* of the *Antient Fathers*, *Doctors*, *Martyrs*, and *Confessors* of the *Church*, and *trampling* upon *Antiquity*. Hence, those *Reproaches* cast upon the Holy Scriptures, by *John Goodwin*, that *Arch-Independent*, with which Sect the *Anabaptists* symbolize more than with any other; 'That it is no Foundation of Christian 'Religion, to believe that the English Scriptures, 'or that Book, or rather Volumes of Books, call'd 'the Bible, translated out of the Original Hebrew 'and Greek Copies, into the English Tongue, are 'Word of God. That, questionless, no Writing 'whatsoever, whether Translated, or 'Originals, are the Foundation of 'Christian Religion: That the Scrip- 'ture, whether true Manuscript or no, whether 'Hebrew,

Then *Lawrence Clarkson.*

'Hebrew, Greek, or English, it is Human, so not 'able to discover a Divine God. Then, where is 'your Command to make that your Rule or Dis-'cipline, that cannot reveal you God, nor give 'you Power to walk with God. Both quoted by the *London* Ministers, in *their Testimony to the Truth of Jesus Christ*; Printed, 1648. p. 5. 'That *no Opi-'nion is Damnable*; or, that a Man may be saved in 'any Religion. *Discourse touching the Peace of the 'Church*, Chap. 5. That Men cloathed with the 'Name of God and Religion, are generally the 'most dangerous and deceitful Men in the World. 'For instance, *Aaron*, the Kings, the Priests and 'Prophets, in both Old and New Testaments; 'nor can it be otherwise, whilst Kings and Priests 'claim a Right from God, to be above other Men: '*Norwood's Additional Discourse*. That Man is a right 'Rule, yea, the Rule of all Things, *ibid.* That 'those Ministers that sing *David's* Psalms, Baptize 'Infants——— say Men are not perfect in this 'World, ——— or that say, the *Letter* of the 'Scripture, or the *written Word* of God, is the 'Light and Word of God,——and call the Four 'Books of *Matthew*, *Mark*, *Luke* and *John* the Gos-'pel, are Seducers, not Ministers of the Word, 'and shew the Spirit of Error: *Easter Reckoning*: 'That he who is not infallible in his Judgment, 'when he gives Counsel and Advice, is no Minister 'of Christ: *Farnworth's*, *To the Law and to the Testi-'mony*, quoted in *the second Beacon fired*, Anno 1650. To these I shall add some of the horrid Doctrines of *Cann's Red-Coat Preachers* he so much bragg'd of a-bove, 'A Surgeon belonging to the Army, in 'his Preachment in the *West*, on *Coloss.* 2. out of 'verse the 14*th.* The Hand-writing of Ordinances; 'The *Ten Precepts* or *Commandments*——altogether 'taken away; *Gangrena*, Part. 2. p. 125. This 'Surgeon asserted, He knew no other Word but

'that *Joh.* 1. 1, *i. e.* disown'd the Old and New 'Testament, p. 153. Lieutenant *J.* concerning 'Prayer, affirm'd, *That we must not pray Morning 'and Evening, but when the Spirit* puts Ejaculations 'into us, for that were *to make Prayer an Idol*; 'p. 154. The aforesaid Surgeon deny'd the Ordi-'nances of Baptism, the Lord's Supper, and said, 'he knew no other Seal but the Spirit, and call'd 'the Ministry it self an empty Shadow, p. 152. The same Lieutenant deny'd the Necessity of Repentance under the Covenant of Grace, p. 153. But to draw towards a Conclusion of this Matter in hand, Mr. *Edwards* tells us, 'That in these times, 'our *Sectaries* deny'd *the Scriptures, Trinity, Justifi-'cation* by Christ, the Gospel, the Law, Holy Du-'ties, Church-Ministry, Sacraments, all Ordi-'nances; They held, there were no Devils, no 'Sin, no Hell, no Heaven, no Resurrection, no 'Immortality of the Soul, [a Book upon which Subject, *John Canne* Printed in *Holland*] *&c. Ed. Gangr.* part 2. p. 177. To these, I might add an infinite Number more of Heresies vented in these Times, when the *Church* and *Monarchy* lay waste, under the Names of *new Lights*, and *new Truths*, all the Effects of *Connivance* and *Licentiousness*, whilst a *Toleration* by Law was endeavour'd for by the *Independents* and *Anabaptists*, &c. for 20 Years together; which Connivance however, gave such Encouragement, 'That sun-'dry *Sectaries* from other Parts [then] resorted hi-'ther, and with [such] a welcom'd Boldness, sun-'dry odious Hereticks (which in other places had 'been banish'd) and branded with Infamy——— 'vented their poisonous Opinions amongst us, as 'if they intended to make *England* a common Re-'ceptacle of all the sinful Dregs of Foreign Coun-'tries, as well as of former Ages: *London* Ministers 'Declaration, *&c.* p. 2. And in the Close of this Declaration, they take the Boldness to repre-

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sent,—— 'That a Publick and General Toleration 'will prove an hideous and complexive Evil, of 'most dangerous and mischievous Consequence, if 'ever (say they) which God forbid, it shall be 'consented to by Authority, for hereby the Glory 'of the most High God will be laid in the very 'Dust; the Truth of Christ, yea, all the Funda-'mentals of Faith will be razed to the Ground: 'All Christ's Ordinances, Officers, Worship, Re-'ligion, and the Power of Godliness, will be ut-'terly overthrown, Thousands, and ten Thou-'sands of poor Souls, which Christ hath ransom'd 'with his own Blood, shall hereby be betray'd, se-'duc'd, and endanger'd to be undone to all Eterni-'ty; Magistracy and Ministry, and with them, all 'religious and comely Order in *Church* and *Common-'wealth*, will be pluck'd up by the Roots, *&c.* p. 32. And what these *Presbyterians* (so accutely *discerning the Motes in* others Eyes, and not *discerning the Beams in* their own, by making the Way plain, easie and smooth for all manner of other *Innovations* as well grounded as their own, by tearing up the *Foundations* of *Church* and *State)* fore-saw, and seemingly dreaded, *only* because it *spoil'd* their *Game*, actually came to pass, and by their Means, giving the sad *Occasion* and *Opportunity* for it; their playing fast and loose, *chopping* and *changing*, and *time-serving*, and *listing*, and *inviting* all sorts of *Sectaries* into their *Service*, and giving them the *Loose*, *encouraging* and *abetting* them in all their *Villanies* acted against the *Malignants*, forsooth; their *Hypocrisie* and *Dissimulation*, *&c.* presently set them upon a *Level* with themselves, and in a short time to set up for themselves in good earnest too, it being ever as lawful for one Man to be a *Knave* as another; and the *Sectarians* perceiving that all their *End* and *Aim* of *raising Rebellion*, *center'd* in *dispossessing others*, to make *room* for themselves, they thought it as reasonable to serve them

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the same sauce, having as *specious Pretensions* as they, and so far they was in the right on't; and thus they very successively undertake the Matter, and *out-did* them in their own *Craft*: They could cry out *Popery, Antichrist, Persecution, Tyranny*; they could *enveigh* against *set Forms, stinting* the Spirit; they could *petition* for *Liberty* of *Conscience, plead Providence, pretend* to *immediate Teachings* of *the Spirit, Liberty of Prophecying, Experiences, Visions, Dreams, Trances, Revelations, sudden Impulses* of the *Spirit, Returns* of their *Prayers, Seekings*, and a great deal more. But then, my *Masters*, to return to our Matters again, I must tell you, not to defraud you of the *Honour* of your *Noble*, and never to be forgotten *Achievments*; 'twas you that first *sprung* this *Game*, and set up for these *new Lights* and Discoveries, which have ever been promoted against the *Holy* and *inspir'd Scriptures* themselves, because the *Antientest Sect*, next to *Presbytery*, since the *Reformation*, tho' I have not opportunity at this time, being very distant from Books, to run it higher than your *Prophetical King* John *of* Leyden: 'Twas you that more or less have convey'd this *Poison*, this *Contagion* amongst all the *Sects*; For, I find in *the short History*, 'That another main piece of *Anabaptism, is*, 'That over-confidence that many have, that are rul'd by 'the Spirit, which maketh them despise all ordinary Calling to the Ministry, all written Prayers, all Helps of 'Study, all Reason and good Counsel; Why? All 'these bind the Spirit, who bloweth where he listeth; 'and some begin to make Conscience to hear and sing 'Psalms, because they are written Prayers, which bind 'the Spirit, chusing rather to condemn the Word of God, 'than their own Inventions; as he that would not believe the Sun, because it agreed not with his Watch. 'I expect that some will say, with John *of* Leyden, 'that if the Word of God were lost, they might soon supply 'it with another. (p. 55.) [Yes, 'tis not to be questionʼd,

question'd, if they had succeeded in their Enterprize, and got ground, but we had had a new *Alcoran* long ago, to countenance their *Polygamy*, and *inspired* Milton's *new Lights*, as to the Doctrine of *Arbitrary Divorces.*] The hellish impure Liberty that some in our late Licentious Times, disputed for, to take and put away Wives at pleasure; nay more, they had the Impudence to *out-vy* the very *Turks*, and all *civiliz'd Heathens*, in their *Bestialities*, to plead for the Liberty of *incestuous* Marriages; 'That 'that Marriage is most just, which is made without 'any ambitious End; and if this Liking and mu-'tual Correspondency, happen between the near-'est of Kindred; then it is also the *most Natural*, the 'most *Lawful*, and according to the *Primitive Purity* 'and Practice: *Little None-such, Lond.* 1646. p. 13. cited by the *Lond.* Min. Decl. p. 19. It would be an endless Task to ransack this *Augean Stable*, to enumerate all the *Antichristian* Doctrines of those *Times*, in which, if ever *Satan* was let *loose*, if ever a *People* were *abandon'd* by God, and *deliver'd* up to the *Devil's Disposal*, *Seductions*, *Delusions*, if ever the *good Genius* or *Angel* was *retir'd*, the *Angelus Ecclesiæ*, as *Chrysostom* speaks some-where, 'twas most infallibly, indubitably then. 'Twould make ones *Hair stand an end*, and *strike* a Man with the utmost degree of *Horror* and *Astonishment*, to consider the *deplorable Wickedness*, *Spiritual Infatuation*, (the worst of God's Temporal Judgments, and a Preludium or Preface to Eternal Destruction) the *fulsome*, *nauseous*, *odious*, *provoking Hypocrisie*, with which the Generality of People at that time, were over-crusted, as with the most *loathsom Leprosie*, yet *all Godly*, *all Saints*, the modish Compellation then of that Age of *Brass* and *Impudence*, a Generation of Men, that without the unconceivable Mercy of God, are *now* a *Scandal* to *Hell* it self, and make the *Devil* blush to find himself so *transcendently out-done* by them. But that

that which doth some-what *abate* my Wonder, what I have often *reflected* upon, is, That *Characteristick* or *Diagnostick* that our Blessed Lord hath given of false *Prophets*, *Seducers*, *Hypocrites*; Ye shall know them by *their Fruits* [by their *Drift*, their *Aims*, their *Ends*, by the Means they employ to compass their Ends by.] A good Tree cannot [it is not in the Nature of it, it's impossible, a Contradiction to all Reason, Observation and Experience] bring forth evil Fruit; neither can a corrupt Tree, bring forth good Fruit.———Wherefore, by their *Fruits* [by their Actions, by their Ends, by their Means they use to obtain their Ends] *you shall know them*; and by carefully applying this Rule to them, or examining them by it, you cannot err, or be mistaken in your Judgment of them. *Matth.* 7. 18, 20. *Evil, corrupt Principles* will, nay, must bring forth *corrupt*, abominable Actions; and it's impossible any Man should *indulge* himself in *wicked, immoral Actins*, unless he hath *corrupt Principles*. And where we find Men proceeding in a virtuous Course of Life, sinning *habitually*, where we observe *Parties* of Men under the *Notion* of *Religion*, acting contrary to the *Precepts* and *Spirit* of *Christianity*, and *avowing*, *asserting*, *justifying* such *Unchristian immoral Proceedings*, contrary to *Reason*, *natural Light* and *Conscience*, we may, without any *Violence* unto, or *Breach* of *Christian Charity*, conclude, that these Men have in *reserve* (tho' not professedly, a Set of *Principles* that are really *Antichristian*, infus'd into them by the *Devil*, and are by no means *influenc'd* by the *Spirit* of *God*, the *Spirit* of *Christ*, and the *Gospel-Spirit*, notwithstanding all their Pretentions thereunto, and *Boastings* of the Spirit, (for if we may give Credit to *innumerable Relations*, actual *Magicians*, *Sorcerers*, *Wizzards*, and *Witches*, have made the same, and have been Famous, and noted for their *Gifts* of *Prayer*, *Utterance*, and the like, even in some of these *Sectaries*,

ries Meetings, Congregations and *Assemblies*, and look'd upon as most *Holy, Spiritual, Gracious* Persons, and even make use of the *Names* of *God, Christ*, and the *Holy Spirit*, seemingly *devout Prayers, Ejaculations, Scripture Phrases* in their *Infernal, Magical Operations, Charms*, and the like, and have their *Trances, Raptures, Extasies, Visions, immediate Inspirations, Dictates, Groanings, gracious Looks, Airs, Cantings, Whinings, Sobs, Tears, Genuflexions, Prostrations*, and all the little *affected, Artificial, Mimical Trinckets* of our *Sectarian Saints*, so that it's very difficult to Discriminate them (and as to the most) unquestionably from the same *serpentine Spirit* of *Seduction* and *Delusion*, I say, such Persons, as I have been describing, acting so *wickedly*, as generally they do, by *raising Rebellion* against *lawful Governours*, both in *Church* and *State*, pursuing their *Designs* by all the *Arts* of *Violence*, and *intemperate Zeal* set *on fire* by *Hell*, with *Bloodshed, Assassinations, Robbery, Perjury, Lying, Slandering, false Accusations, Malice, Revenge, Sacrilege, Prophaneness, Unmercifulness, Barbarousness*, attributing all their *Ungodly, Unchristian, Antichristian, Diabolical Proceedings*, to the *Impulse* and *Movements* of the *Holy Spirit* of *God*, the *Spirit* of *Unity, Peace, Charity, Meekness, Humility, Patience, Gentleness, Love*, &c. to the *positive, express, immediate Commands* of *God* (as in the Case of the *Munsterian*, and other *German Anabaptists*) can never be suppos'd to do all these horrid Things, and carry on their *ungodly Projects and Contrivances*, but by *Principles*; and these being *contrary* to all *Gospel-Rules*, are resolvable by nothing but *Spiritual Infatuation*, or *Infidelity*. Thus we read, *Muncer* tells the *German Boors*, or *Rabble*, 'That he 'was sent from God to *Command* and *Lead* them [in 'their Rebellion.] Short Hist. Anabap. p. 9. And assur'd, 'That God himself, that cannot Lie, had 'promis'd him *Victory*, and *commanded* him to *De-'stroy* all *Princes* and *Magistrates*, p. 10. To this I might

might add a many *Instances*; but I shall spare my self and the Reader the *Trouble*, because not necessary; and here I shall rather chuse to *obviate* an *Objection* some of them make, That we are not to *judg* of them by the Principles or *Practices* of the *Foreign* and *German Anabaptists*, and therefore shall proceed *in short*, to shew how exactly they *agree* in many of those *gross Principles*, which they would *seem* sometimes to *detest and abhor*. I shall pass that of the *Fifth Monarchy*, wherein, *Canne*, *Spittlehouse*, and many more of our *English Anabaptists*, exactly jump with *Nicholas Stock*, or *Stork*; Short Hist. p. 6. *Melchior Hopman*, p. 14. *Muncer* judg'd all things out of the *Bible*, and by *Divine Revelation*, p. 7. And *Anno* 1527, the *Anabaptists* of *Germany* —— would not allow 'Christians to Recover their own 'by Law,——but decided all *Differences*, and 'judg'd all Cases by Scriptures, p. 13. With them, *Spittlehouse*, and other *English Anabaptists* agree. 'Tis said likewise of these last *German Anabaptists*, that they *Rebaptiz'd* themselves; so the Author of Persecution Judg'd and Condemn'd: Reprinted, and Publish'd by our *Anabaptists*, 1662. Again, these *German Anabaptists*, when press'd by *Arguments* drawn from the *Scriptures*, their *Answer* was, That the *Spirit* taught them otherwise, *&c.* Much to the same purpose *Spittlehouse*, with his *immediate Teachings*. So the Author of *Persecution Judg'd*, &c. Reprinted, *&c.* p. 54. That the *Interpreter* of this Rule of the Scriptures (p. 52.) is the *Spirit* of God whomsoever, and the Scriptures themselves; but if we consult other Writings, and Expressions of the Anabaptists, they say downright the *Spirit* in *whomsoever*. In rejecting all *Human Learning*, *Spittlehouse*, and the Prophet *Matthias* at *Munster*, are of the same Opinion, who there commanded, '*All* '*Books* that could be found, excepting the Bible, 'to be burnt; Short Hist. p. 22. With *Jack* of *Leyden's*

Leyden's Apostles, the *Author* of Persecution Judg'd, *&c.* And the generality of our *Anabaptists* agree, (as I am well inform'd from their Preachments, and since, from several Passages in *Tho. Grantham*'s Works, one of the most sober of them) that themselves *only are of the* True Religion, exclusive of all besides. But these Men add, That from the Apostles Time to this Age, the Word of God had never been truly Preach'd, nor Righteousness Practis'd; which, upon Enquiry, I am inclin'd to think, will be found the Sentiment of most of our *Moderns:* That the Distinction of Parishes is *Antichristian*, which only an *Anabaptist Preacher* asserted in his *Disputation* with Dr. *Bryan*, and so no Churches: To these may be added, The *Abolishing Tythes, Demolishing* of *Churches*; so *John Canne*. And here I cannot slip a very pretty Notion of his; 'I see, 'saith he, there is at this time, much ado about 'Tythes, and great Thoughts of Heart some have 'for the Maintenance of Ministers: I could wish 'that something were consider'd, and effectually 'done for the Encouragement and Enabling of such 'as are willing to give themselves freely to the *Work* 'of the Lord, to spend, and to be spent; And *for* 'their Livelihoods, to *live by Faith in the Promises of* 'the Gospel,——Then a little after—— But now 'seeing we have better Men [than those of the last 'Parliament, Dissolv'd 1653.]—— so we may expect better things; namely, that these *Publick* 'Places (*which are the States*) may be otherwise, and 'better disposed. It is not the *Place* we affect, for 'if they were razed to the Ground, it would be 'well: *Second Voice*, p. 28. 29. Another of these *German Anabaptists* Opinions, was, which is that likewise of some of our *English* ones, *viz.* That Men Rebaptiz'd cannot sin; [that is not Mortally or Damnable] which Notion is got into the Heads of our *Antinomians* and *Quakers*; I do not say, *all* of them

them hold so, but it's certain *many* do, and *under* the *Rose* it *ought* to be one of their *main Articles*, because, by this Means they are much embolden'd and encourag'd to go *through stitch*, to *stick at no Means*, how *indirect* or *unlawful* soever, to *gain* their *Point*; for 'tis as much their *Practice*, and of all other *Sects* too, as of the *Jesuits*, to compass their Ends *per fas aut nefas*, by *hook or crook*, no matter how; and 'tis certain, they must either go by this *Principle*, or some that is equivalent, to *satisfie*, or rather to *stifle* their *Consciences*. But after all, I am much tempted, when I *reflect* upon the *Manners*, *Ends*, *Interests*, *Conduct*, *Professions*, *Practices*, *Hypocrisie*, *Duplicity*, *Treachery*, *Malice*, *Revenge*, *Hatred*, *Cruelty*, *Pride*, *Insolency* and *Ambition* of these *Sectaries*; to think it's most *natural* and *feasible* to *solve* all these things by the *Spirit* of *Infidelity*. — It's morrally impossible to conceive otherwise, nay, *Uncharitableness* to think, notwithstanding all their *Whining* and *Cant*, that they really (I mean *chiefly*, the *designing*, *projecting* part of them) and in their Hearts and Consciences believe the *Gospel*, a *Future Judgment*, *Eternal Torments*, &c. and *act* as *they do*; it's *impossible* all these things should be reconcileable to a sincere and true *Belief* of the *Articles* of *Christian Faith*; or at least, they must have some *damnable Principles*, to make *Perseverance* in the *grandest*, *deliberated* and *premeditated Immoralities*, and *final Impenitency* in them *reconcileable*, and *consistent* with the *Terms* and *State* of *Salvation*, which is *tantamount* to *Infidelity*; 'tis impossible such can ever be *Christians* in *God's account*, or acknowledg'd for the *Disciples* of the *Holy*, *Meek*, and *Peaceable*, *Loving Jesus*, so far as 'tis possibe to *Judg* by *Gospel-Rules*. Then what can be expected in such a horrid state of *Religion*, as this Nation of *ours* is in at present, so *over-run* with the horrid *murtherous Sects*; should we *run* into the same *Confusion* again (which God Almighty forbid, and nothing but

but a Miracle of Mercy can prevent) which almost *banish'd Christianity* out of this *Island* for near 20 Years together, from 41, to 60? These *Sects increase* and *multiply* daily, there being nothing left to *check* their Growth. Their *Affections*, *Principles*, *Aims*, *Designs*, *Ends*, the same as ever, they are as *Treacherous*, and as much *Enemies* to *Church* and *State*, nay, to all *Government* not precisely of their own *Mold* and *Fashion*, and exactly of their respective *Persuasions* and *Interests*, as ever: Their *Malice*, *Rancour*, *Revenge*, [without Hyperbolizing) undoubtedly, infallibly *greater than ever*, and daily *increasing*; they only want *Opportunity*, and lie *gaping* and *watching* for it incessantly; they are as *restless*, *indefatigable* as ever; their *Policy*, by so many Years perpetually *plodding*, *contriving*, *considering*, *consulting deeper*, the *Plots* and *Designs* more *cunningly* and *advisedly* laid, they only want for a *nicking time*; and altho' every *Sect* hath its *distinct Interest*, altho' they *hate* each other, yet will never *fail* for all that, to *unite* against the *Church*, the *common Enemy*, as they will have it; (where it may be noted by the way, that by the Divine *Providence* it is so order'd, that *none* but the *wilfully Blind* can be ignorant, which is the *True Church* here amongst us, notwithstanding all those almost *numberless* and *grand Sects* in this *Island*, which obfuscate it; the united and concurrent Opposition and Malice of them all against her, point her out, and make her *visible*, as upon the *top of a Hill*, and shewing her *Head* above them all.) Thus the *Arians*, and *all other Hereticks* united against the *Orthodox* of old; Thus the *Presbyterians*, and all sorts of other *profligate Ragamuffin Sects*, *United* against *Church* and *Monarchy* in 41; and thus have they *United* ever since, tho' in reality most mortally hating each other, in *divers Plots*, and thus are they *United* now. These are common Principles, in reference to *Church* and State, they are all agreed in; they are al-

ways prepar'd, and in a readiness, they only wait the Call, and they're all up in an instant. As I said, they all make no Scruple of *employing* the most *Unrighteous, Scandalous, Ungodly Means* that *Hell* it self, and *corrupt human Understanding* can *suggest* or *invent*, one whereof is to be the *Refuge* and *Receptacle* of all the *Debauch'd, Atheistical Varlets* of the World, the *Reproaches* and *Scandals*, and *Monsters* of *Mankind*, provided they have but *that Grace* to be Antimonarchical too; this with them shall *sanctifie* and *palliate* all the Wickedness otherwise they can be guilty of; they shall be *dubb'd Saints*, and Men of the *greatest Probity* into the bargain, whether they will or no, *godly*, and all the *precious* things in the World; and if they chance to run their *Necks* into a *Halter*, *calendar'd* for *Martyrs*. All are *Godly* that will join with them, tho' *professed*, *open* and *branded Atheists*, if, tho' but *politickly* and seemingly they espouse their Interests. What then, without the *Interposal* of *extraordinary Mercy* and Divine Providence, may not be dreaded from such an *infernal Combination*? Even the most *horrid*, the most *wicked Effects* that can come within the compass of *Human Imagination*. The *utter Ruin* of all the *dearest Interests* we have, that can be within their Power, the *Destruction* of all that's *Sacred*; the setting the *Empire* of *Satan*, *Antichrists* indeed, under the Pretence of *Christ's Kingdom*. What less can be expected from the *Children* of the *Devil*, *Hypocrites* void of all *Grace* and *Goodness*, *Saints* only in *Masquerade*, *abandon'd*, *cast* off by God, and *left entirely* to their own *Lusts*, and to follow their *Inventions*, and *consign'd* to *Satan*, and *everlasting Darkness*, and *Perdition*, as *all* are who *wilfully*, *deliberately*, or *maliciously separate* themselves from the *Church* of *Christ*, in order to *pursue* their own *Lusts*, and *Wordly Projects*, and *Interests*, which are the main *Motives* to Heresie, Schism, and *Apostacy*, otherwise their *Sins* would not have been

reckon'd

reckon'd by the *Spirit* of God amongst the *Works of the Flesh*, and the Effects of *Concupiscence*, or of our *degenerate State* and *Nature*, as *contrary* and *opposite* to the Fruits of the *Holy Spirit*, and the Effects of *Grace*; *for the Flesh lusteth* [to work or act] *against the Spirit*, [the Holy Spirit] *and the Spirit* [inciteth us] *against the Flesh, and these are contrary* [in their Desires, Affections, Motions, or Actings] *the one to the other* [and thereby, are to any sincere, truly *religious* and *heedful Christian*, *distinguishable*, and to be discern'd one from another, as the *Tree* is by the Fruit;] *Gal.* 5. 17. And are not *Hatred*, *Variance*, *Emulations*, [flowing from Pride, Ambition, Avariciousness] *Wraths*, *Strifes*, *Seditions*, *Envyings*, [the Characteristicks of *Sectaries* and *Separatists*, easie to be distinguish'd from *Love*, *Peace*, *Long-suffering*, *Gentleness* and *Meekness*, the Characters of Genuine Christians, the True Members of Christ, *ver.* 21, 22. When Persons of such *Characters*, by the just Judgment of God, shall come to be let loose upon us, what, I say, can we expect from in the *first place*, but all the direful Effects of an *Implacable Malice*, *Hatred*, and *Revenge*, *Avariciousness*? It's not unknown how often the Sects in general have threatned a thorough *Extirpation* of *all* they call *Idolatrous*, *Babylonish*, *Dragonical*, *Beastly*, *Antichristian*; that is, the *Church* of Christ amongst us in particular, as well as *Presbyterians* and *Independents*, those two *topping* and most *prevailing Sects*, till now of late (tho' the *latter* their *greatest Friends*, *Favourers* and *Encouragers*;) Then how will they, the *Anabaptist-Millenarians*, serve those they account their Enemies, against whom they have expressed the greatest *Rancour*, by way of *Menacing*, in many of their *printed Books*; so have they formerly in their *Holdings-forth*: witness, their *Martyr John James*, *Octob.* 19. 1661; for which he was *Indicted*, *Arraign'd*, and *Condemn'd*, and *Executed*. The Substace of the Indictment was this; 'He 'stood Indicted by the Name of *John James*; (1.)

'For compassing and imagining the Death of the 'King, (2.) For endeavouring to Levy War a-'gainst the King. (3.) For endeavouring a Change 'of the Government, and in his compassing, ima-'gining and contriving the King's Death, *&c.*—— 'declar'd the words: (1.) That the King was a 'bloody Tyrant, a Blood-sucker, and Blood-thirsty 'Man, and his Nobles the same. (2.) That the 'King and his Nobles had shed the Blood of the '*Saints*, at *Charing-Cross*; and the Blood of the 'Covenanters, in *Scotland*. (3.) That the King 'was brought into this end, to fill up the Measure 'of his Iniquity; and that the King's Cup of Ini-'quity, had fill'd more within this last Year, than in 'many Years before. (4.) That he did bemoan, 'that he had not *improv'd* their *Opportunity*, when 'they had *Power in their Hands*; and that he did 'say, it would not be long before they had Power 'again, and then they would *improve* it better; 'and that he did bewail the *Apostacy* of the People 'of God, and say, They had not *fought* the *Lord's* '*Battels throughly*; but when the *Lord should give Power* '*to them* again, and give his *Work* into their Hands, 'they would *do it better*. (5.) That the *Death* and '*Destruction* of the *King*, *drew very near*. Narrative of the Apprehending, *&c.* of *John James*, p. 12. And thus this Man dy'd a *Martyr*, as the *Publishers*, his *Partisans*, intimate to all the World, in the aforesaid *Narrative*; and like a *true Trojan* to his *Principles*, he bequeathed this his last Advice to his *Brethren*; 'To all his Friends that came to visit 'him, he gave *good Encouragement* to *Perseverance* 'and *Constancy*, in the Matters of *Worship* and *Testi-'mony*, and that they should not *fear Man's Power*, 'nor be afraid, assuring them, that Sufferings 'from Man, for *Righteousness sake*, [*i. e.* for *Plotting* and *raising Rebellion* against their *Lawful King*, *cutting* innocent Mens *Throats*, and *seizing* their Estates, turning their *Wives* and *Children* to *Beggary*, if not

Ravishing

Ravishing the one, and *dashing* out the *Brains* of the *Brains* of the other *against the Stones*, by way of *Retaliation*, or (in the Language of the *Saints*) *doubling*, or *millioning* for one, cutting *Thousands of Throats*, or *sacrificing* Thousands by way of Expiation, for the *Imprisonment* or *Pilloring* of one Saint, and seizing Thousands of Pounds for one Shilling Forfeiture for not coming to the Parish-Church on Sundays, *&c.* Pray consider the *Saints Doubling and Rewarding Babylon* [it's a Notion of very grand, and the last *Importance*] were *not so bad as they seem'd to be.* [Then O! the *Diabolical* Revenge of these *Cannibal* Saints, to return so much Evil, for what tended to so much Good and *Advantage*, and *Honour*, and *Glory*, and *Reward* to them, to think *cutting* of *Throats*, and sending Men *head-long* to *Hell* before their times, and to *Ruine innocent Wives and Children*, to be only an *Adequate*, and *just Reward* for sending them to *Heaven*; These are *Days* of *Light* with a witness, the poor Martys under the *Ten Persecutions*, were *blind, ignorant Bats*: had they been vouchsafed these Mens *Illuminations*, they might have prevented the Effusions of *Oceans* of *innocent Blood:* See p. 36. Narrat. of *John James.* But here I must beg leave to add, that this *John James* had like to have prov'd a much *truer Prophet* than his Brother *Canne* or *Spittlehouse*, he was within an *ace* of it; for whereas he told *believing Brethren*, that it would not *be long before they had Power* again; I must needs say, they bid fair for it, in *Octob.* 1663. The *main Body* of the *Sectaries*, were over head and ears in a *Plot*, (which was managed by a *Council* of *Forty*, and a *Council* of *Six*, which were the *Representatives* of *six Sects*) to Cut off the *Royal Family*, and all the *Nobility* and *Gentry*; for which Design, Four were *Executed*, *George Phillips*, *Tho. Tonge*, *Nathaniel Gibbs*, *Francis Stubbe*: *Gibbs* own'd himself to be an *Anabaptist* in his *Dying-Speech.* *Brief Narrative of that stupendious*

Tragedy, intended to be acted by the Satanical Saints of these reforming Times: Printed, 1663.

I have not room to *pursue* the *restless* and *indefatigable Diligence* of these *Sectaries* any farther, my Design being only to give a *Taste* or *Specimen* of their *Principles* and *Practices*, by way of Caution, that the honest peaceable Members of the *True Church of Christ* amongst us, may *stand* upon their *Guards*, and never think themselves *secure* from their *Hellish Machinations*, and to *prevent* their being *seduc'd* by them. They are everlastingly in a *Plot*, and all their *Religious Cant*, *affected Sanctity* and *Preciseness*, *Tenderness of Conscience*, is only a meer *Stalking-horse*, and in order to their *Carnal*, *Worldly Designs*, to get all into their own Hands, (for no less will satisfie any *single Sect* amongst them) by the Destruction and utter *Extirpation of all* that are truly and sincerely *Religious*, *Loyal*, and as one who was once a *Ringleader*, and a *topping Teacher* amongst them, describes them, they are nothing but a *Pack of Knaves*, as St. *James* saith, *Double-minded*, make great Professions of Holiness, whilst *their Hands are full of Blood*, Oppression and Violence, and their *Hearts over flowing* with *Malice*, *Strife*, and *Envy*; and where *Envying* and *Strife* is [as it is always inseparable from *Sectaries* (for they could not be such without these) *there is Confusion*, and *every evil Work*.] All *Good*, because to be *separated* from the *Body* of *Christ* his *Church*, is to be *destitute* of Grace; all Christ's Promises of his Holy Spirit, of his own *Presence*, and most Gracious *Superintendence* and *Protection*, being made to it *alone*, so that *ordinarily*, to be sure, *Grace* is not to be had with any comfortable Assurance out of this *One Church* of *Christ*. But then *secondly*, What may we expect in reference to *Religion*, that *unum necessarium*, the greatest Concern of all, should (which God in his Mercy forbid) these *Miscreants* once more prevail, and get *all Power* here below, into their Hands;

they

they have *threatned* hard to go *thorough stitch*; that is, to *destroy* all *Magistracy* and *Ministry*; and we may, by reviewing the State of *Religion*, between 41 and 60, see to what a *horrid pass* it was brought then, *nothing settled*, every one *professing* what he pleas'd; nay, come to that (as the *London Ministers* tell us in their *Seasonable Exhortation*, Printed 1660.) 'That 'some were grown (as are credibly inform'd, (say 'they) to that height of Wickedness, as to *Worship* 'the *Devil* himself, *p.* 10. * If it was so then, as these very Men tell us, and sadly complain (to be sure) more out of *Apprehension* for their own *personal Interest*, being become the very

* *Which Passage, I find to be taken out of the* Gagg *for the* Quakers, *Publish'd 1659. And these very* Worshippers *of* Devils, *to be* Anabaptists, *and what they are generally resolved into at last, as their utmost* Progress, Quakers. *The Passage is this, in short:* 'In Septemb. *last, 1659. there was a strange* 'Discovery made of divers Witches, in, and near the Town of Sherburn, in 'Dorset-shire, there being near 200 of them at one Meeting, most of them 'Quakers and Anabaptists. Three Men, and two Women, formerly Quakers, 'committed to Dorchester Goal, where they now are Prisoners, have 'confess'd upon their Examination, and since their Commitment, —— '(1.) That when the Devil first appeared to, and tempted them to be-'come Witches, he first of all persuaded them to Renounce their Bap-'tism; because, in it they Renounc'd the Devil and all his Works, 'with all the sinful Lusts of the Flesh: Which they did actually 'Renounce, before they made a Contract with him. (2.) That the 'Devil did often visibly appear to them in sundry Forms (and persuaded 'them, as he, Mat. 4. 8, 9, 10. Luke 4. 5, 6, 7, 8. tempted our 'Saviour) to fall down and Worship him; which they did. (3.) That 'he instigated them to torment, bewitch, and destroy —— Mr. Lyford, 'late Minister of Sherburn ——— being tormented with a painful 'and sharp Disease, of which he died: And Mr. Bamfield, ——— 'whom they forc'd to desert the Town, his Successor. (4.) The two 'Women confess to all, That the Devil hath oft-times had actual Co-'pulation with them in sundry Shapes, but commonly in that of 'Mr. Lyford, and Mr. Bamfield, ——— whom they most hated, and 'endeavoured to destroy. (5.) The Devil, since their Imprisonment, 'hath frequently appeared to them all, and actually possessed them, 'bruising, tearing, like the Unclean Spirit, Mark 9. 18, &c, 'tossing them frequently up and down the Prison in a strange manner, 'tormenting them with strange Fits, —— Quakings, —— Swellings in 'their whole Bodies, that their Skins are ready to break, which 'makes them cry out, and roar with great Horror, &c.

very *Scorn* of the other *Sects*, and their *Cause* every day more and more declining, than for the Glory of God, the Love of the Truth, or the real Benefit of Souls; for we do not read of the real Penitence of any one Man among them, for all their *Rebellion* and *Hypocrisie*; that all the *Symptoms* of God's Displeasure, were upon this Nation, and the *Candlestick* in danger of being *removed*; we can morally expect nothing less, upon such Mens prevailing, as this present Generation appear to be by their *Threats*; which puts me in mind of a Notable Passage I have met with, to the purpose in hand, which is very suitable to be inserted here, written 1659. 'You know (saith my Author) who has 'said it, *He turneth a fruitful Land into a Wilderness,* 'for the Iniquity of them that inhabit therein. And 'truly, he that shall seriously consider the sad Catastrophe of the Eastern Empire, so flourishing in 'Piety, Policy and Knowledg, Literature, and all 'the Excellencies of a Happy and Blessed People, 'would almost think it impossible, that in so few 'Years, and amidst so Glorious a Light, Learning, 'and Religion, so sudden and palpable a *Darkness,* 'so strange and horrid a Barbarity should overspread them, as now we behold in all that goodly 'Tract of the Turkish Dominions; And what was 'the Cause of all this, but the Giddiness of a wanton People, the *Schisms*, and the *Heresies* in the 'Church, and the *prosperous Success* of a *Rebellious* 'Impostor; whose Steps we have pursued in so many 'pregnant Instances, giving Coutenance to those 'unheard of *Impieties* and *Delusions*, as, if God be 'not infinitely Merciful, must needs involve us 'under the same *Disasters?* For while there is no 'Order in the Church, no *Body* of *Religion* agreed 'upon, no Government Establish'd, and that every Man is abandon'd to his own deceitful Heart,

'whilst

'whilst Learning is decry'd, and Honesty discountenanc'd; Rapine defended, and Virtue finds no 'Advocate; what can we in reason expect, but the 'most direful Expressions of the Wrath of God, 'an Universal Desolation, when by the Industry 'of Satan and his crafty Emissaries, some desperate 'Enthusiasm, compounded (like that of *Mahomet*) 'of *Arian*, *Socinian*, *Jew*, *Anabaptist*, and the 'impure *Gnostick*; something, I say, made up of 'all these *Heresies*, shall diffuse it self over the Nation in a Universal Contagion, and nothing less 'appear than the Christian, which we have ingratefully renounc'd. *An Apology* for the Royal Party, 1659. p. 9.

These are the *dreadful Expectations*, and nothing less, that all who *differ* from them, or *oppose* them, shall be expos'd unto, should they ever be so unhappy and miserable, as to lie at their *cruel Mercy* once more, not only to be robb'd and plunder'd of all the Comforts and Supports of this Life, but to see the *Abomination of Desolation set up in the Holy place*, to see our most Holy Religion banish'd out of *this Island*, and something equivalent to *Mahometanism*, set up in its stead, the *ordinary standing Ministry*, *Christ's own Ordinance*, cashier'd all its legal Maintenance, Support, and Encouragement taken away; nay, more than probably, all the Publick Places of Divine Worship Demolish'd, the *Universities*, *Colleges*, *Libraries*, and all Human Learning, dissolv'd, pluck'd down, and burnt. And that the Reader may have an exact *Idea* of what these *Fifth-Monarchist-Anabaptists* design'd in the late *Civil Wars*, I shall present him with a *Model*, in as few words as I can, that *William Sedgwick* offer'd to the Army, the then *Supream Power* in *Act* or *Possession* of this Nation, in 1649. (in his *Second View of the Army Remonstrance*, *or Justice done to the Army*, *wherein their Principles are new model'd*, &c.

&c. *By which, the Army, and the whole Kingdom are under the Conduct of the Spirit of God, led out of the Wilneß to the view of a Canaan. Dedicated to the General* [Sc. Fairfax] *and the Council of War;* by which he may judg what near Approaches this abominable Generation made to that *execrable Impostor.*

P. 5. ‘ Now, saith he, it is exactly to be ‘ observ'd how *secretly God passes* out of ‘ one *Form* into another, — as from *King* to *Parliament*, and from Parliament to the Army, and not ‘ so secretly, but his Footsteps are seen visibly upon, ‘ and in the Actions of Men, and he rides his Journey upon their Backs. This very much concerns ‘ the clearing up the Armies Case, — and there- ‘ fore I shall — unfold it in these five

P. 6. ‘ particulars: (1.) That there is a transmitting, or *transslating* of Power from ‘ the Parliament to the *People* or Army. (2.) That ‘ this Change of Power from Parliament to People, is according to Human and Divine Reason. ‘ (3.) That this Power of the People so rais'd by ‘ the Parliament, is a superiour and stronger Power ‘ than that of the Parliament. (4.) That this Army is truly the People of the Kingdom, already ‘ *form'd* into a Body of an Army. (5.) That this ‘ Form of an Army, is the most excellent, agreeable to God, and fittest for the present Work, and ‘ the Mother of other Powers. First, The Parliament having all Power, by the Presence of God with them, and the *Majesty* of a *King dying into them*, they do, by the Will of God, *convey* all they had to the *People gather'd* together in *Arms* for their own Security; and this he proves thus, (1.) By their ceasing and expiring; their *End ceasing:* They being unfit, unable to go through the work for which they were call'd, they *ipso facto* cease. (2.) By their raising another Power (*i. e.* an Army) superiour to themselves, and inconsistent with them.

(3.)

(3.) Because an Army being rais'd of the People, who are the Substance, the Parliament who are but Representatives or Shadows, vanishes in course. (4.) Because the Raising of Army is an Act of God Himself, and for the carrying on his own Designs, to shew forth his Glory, *&c.* To prove the second Particular, he argues thus, That this Descent of Power is most natural and agreeable to the Will of God,———Humane and Divine Reason: Because, Power did originally arise from *simple, poor Man,* had its *Original* from the Dust of the Earth, Common People,——— and thence rises into the Glory of Kingdoms, Lordships, Monarchy, *&c.* and in Extremities, Convulsions of Government, Tyranny, *&c.* naturally returns to its Center, *&c. p.* 8. The third Partivular he proves thus: (1.) Because the Parliament, in their Declarations, appeal'd to the People, and by that their Act, subjected themselves unto them. (2.) Because they are *Higher,* being appeal'd unto, and have more Strength and Ability to do Justice, and to defend themselves, than any other Power in being, *&c.* The *foruth* Particular, *viz.* That the then Army were truly the People of *England,* and had the Nature and Power of the *whole* in them, he prov'd thus: (1.) Because they were of a *popular* Stature, Men of the common and ordinary Rank of People, *&c.* (2.) Because they were the Heart and Life of the People, Men of strong and lively Affections for the Publick Good, who had endur'd and hazarded much in their Persons for the Nation, *&c.* (3.) Because they did accept of the Appeal of the Parliament, *&c.* They are the People in *Virtue, Spirit* and *Power,* gather'd up into *Heart* and *Union,*—— in a *selected, choice* way; the People in *gross,* being a Monster, a *gross* Heap, *unweildy, rude Bulk,* of no use, *&c. p.* 12. The

P. 7.

P. 9, 10.

P. 11.

Fifth

Fifth Particular thus; 'That the Army are the People gathered and united into a most *Excellent and* 'Divine Form: Or, any *Army* is a singular *Ordinance* 'of God appointed for special Purposes, and at this 'time, *rais'd by God* as most fit for those noble, honourable, and difficult Works he hath
P. 13. 'now in hand. For the clearing of this, 'I wou'd have consider'd, That an Army is a *peculiar Ordinance of God*, wherein he hath 'a special Delight, and appropriates it to himself, 'as a Power that hath more near Relation to him, 'and more immediate Dependance upon him, and 'in which he will most *visibly* shew himself, and 'therefore chuses so often to be call'd the *Lord of* 'Hosts, &c. Now, to illustrate this Notion, he tells us, (1.) When God brought forth the first Creation, he cast them into this Mold, an *Army*, and so laid the Foundation of all his Works in the *Camp*; Gen. 2. 5. *When he had finish'd the Heaven and the Earth, and all the Host of them.* In this posture he hath put all things, not only the *Stars, who fight in their Order*, march in their Course, but the very *Locusts go forth by Bands*, &c. (2.) When God expresses his Presence with his People in the World, he manifests himself to be in a *Military State*, I will encamp 'about my House: Pitch his Tents about them, '&c. (3.) When he comes in his last and great 'Glory, he brings his Hosts with him, and comes 'as a *General* and *Lord of Hosts*, *Thousands* of *Thou-* 'sands attending upon him, all his Saints and Angels, &c. In the Providence of God in the 'World, God hath made great use of Armies: '(1.) They have been the *Parents* of all the *Empires* 'and *Kingdoms* of the World: All the present 'Common-wealths upon the Earth, must
P. 14. 'own the Sword to be their *Original*, &c. '(2.) As all Kingdoms came out of an 'Army, so are much cherish'd and upheld by the 'same,

'same; most Kingdoms flourishing, while their 'Military Virtues are kept bright and clear by use, 'and quickly languish when the Sword is wholly 'laid aside, *&c.* (3.) As Kingdoms are begotten 'and nourish'd by Armies, so do they again *resolve* 'into them, as into their *first Principles*; And, when 'by Strength of Wickedness, civil Societies are 'disturb'd, they naturally *retire* to a Military, as 'unto their own *Father*, for Safety, *&c.*

Now as to the Work of this *Divine Ordinance*, this Heavenly Host: 'The Work that God, saith he, 'hath now in hand, is not an *Earthly*, *fix'd thing*, but he 'is upon *Motion*, *marching* us out of Egyptian Dark-'ness and *Bondage*, into a *Canaan* of Rest and Hap-'piness, and therefore 'tis proper for him to gird 'up himself, to contract himself from a vast Body 'of a Kingdom, into a narrower Compass, 'into a few Spirits, into an active Body, *P.* 15. 'such as an Army is, loose and free 'from the Clog of *old Forms* and *Customs*, to act 'lively his Pleasure, and to follow him into those 'new *Ways* and *Paths* of Truth and Liber-'ty, that he shall lead them. *P.* 16.

* Here follows the Character of this Army.

'Know therefore that the Lord; the most high 'God is in the *midst of you*, *is in you*, *and with you*, 'in a *glorious Presence*, as you *have profess'd*: The 'Glorious God, or the Glory of *God dwells with you*, 'or God in his *highest Glory rests upon you*; so that 'you are not only the People of *England*, but *the* 'People of God, *sanctified* by the *Holy*, *Mighty*, *Wise* 'Spirit of God, and endow'd by the *Divine Wisdom*, 'Strength and Justice; And you are as an *Army*, so 'the *Lord's Host*; Or, THE LORD HIMSELF 'in his *greatest Majesty*, *appearing* amongst Men in 'an *Host*, the whole Host of Heavenly and Blessed 'Men

' Men and Angels, with all their various and innu-
' merable Excellencies and Perfections gather'd to-
' gether, and *embodied upon the Earth* in you: An
' Earthly Army in Union with the Heavenly Host,
' or the Lord of Hosts in Mount *Sion*, among his
' People *gloriously*; *This is your* Righteousness, the
' Lord Jehovah is your *Covering*, and your Garment
' of *Salvation*, and only this *can justifie you*; Honest
' Intentions, and good Meanings, are *rotten Rags*,
' and *too narrow* to cover your Nakedness.

How the Lord of Hosts was present with this Army.

' First, The Lord is with you in the highest and
' greatest Majesty: There **is no Power**, no **Glory of God**, but 'tis **in you**, and *with you*; nor
' nor **no Power nor Glory greater** than **that**
' which dwells in you; *none besides*, **none above**,
' **none beyond it**. The Lord is here, the most
' High God, and with him, all Power in Heaven
' and Earth; there is *no Wisdom or Strength that you*
' *have not*, and *all Imaginations* of a Power **absent**
' from you, *either* in *Heaven* or *Earth*, is an Injury,
' or *Accusation* to God and You, is *Theft* and
' *Robbery*, *stealing* away the Riches of God from
' you, and from himself in you; if you look upon
' **the Kingdom of God**, the **New Creation**, **New**
' **Heavens**, and **New Earth**, as **absent** or **to**
' **come**, you **deny the Holy One with you**, who
' is present in Deed and Power, tho' under your
' Weakness.

Their *Union* and *Communion* with God explain'd.

' Secondly, The Lord is with you in perfect *U-*
' *nion* and *Communion*; You are what he is; He is
' what you are: Whatever is in him, 'tis commu-
' nicated to you; and whatever is in you, is com-
' municated

'municated to him: Is there Power or Glory in 'God? 'Tis in you also: Or is there *Weakness* in 'you? *It lies* upon him: Or is there Righteous-'ness in God? 'Tis in you *as it is in him*, to live in 'it, act in it, and by it, to employ and bring it 'forth: And is there **Infirmity** in you? 'Tis in 'him as 'tis in you, *a Clog, a Burden, an Enemy, ha-'ted, separated*, taken away, *&c.* Nothing now is '*spoken of God, but may be spoken of you*; you being 'in Union with him: *or nothing spoken, or done to 'you, but 'tis done to God with you*, you being one: 'And 'tis **Blasphemy of Hell and Devil**, to **se-'parate God from you, or you from God.** Will 'Men say, you are **Rebels, Destroyers?** They 'say **it of the Lord.** Or, will you, or Satan in 'you, say, You are **Weak**, and **Men**, and can't 'do **such high things?** They are too great for us, 'You and They will know you **speak the same** 'of **God**, and so **judg** him **weak and unable to 'do** them. For in nothing you must be divided; 'or if you think *that* is God's, but this is your 'Work, you wrong God and your selves; you 'must speak the Words, and do the Works of God: 'God is now God in Earth, and you an Army in 'Heaven. (Thirdly) The Lord is with in *Spirit* 'and *Truth, Eternally, Inseparably, in a Kingdom that 'never shall be destroyed, in an Everlasting Covenant 'that cannot be broken.* The Kingdom is so with 'you, the Lord's People, *as it shall never be taken 'from you*, but shall **endure for ever**; and all op-'pressing Fears, or dark Doubts, they are of the 'malicious One, your Enemy, *&c.* and all At-'tempts of *Satan*, or his Instruments, will be as 'Waves against a Rock dash'd in pieces, and you 'shall grow from a *little Stone*, to a great *Mountain*; 'from a *little Branch*, to a *great Tree*, that shall spread 'it self, and fill the *Earth with Fruit*, &c.

'As

As to this Army's Work in particular, in reference to themselves; 'Seeing the Lord hath passed 'from other Powers to you, and exalted or set up 'you as the *present standing Power* of the *Kingdom*, 'and hath given himself to you, and taken you up 'into his glorious Presence, then must *you exalt* the 'Lord, *publish*, *declare* the *Name of the Lord*,
P. 18. 'confess him to be in the *midst* of you, 'found him forth *evidently*, *boldly*, *aloud*; 'say, the Lord lives with you, that *he is come to* 'Reign *amongst you gloriously*. Bring him forth in 'Brightness and *Power*; *Let this Oppressed One go free*; 'Tell it to *all the Nations*, The Saviour of *Israel* is 'come to *Redeem* his People from all their *Enemies*. 'You do mutter it, and speak it softly, and by 'halves, but declare it fully, that we may *hear the* 'Shout of a King in the Camp; *that God himself is in* 'you of a truth: Let us hear the Sound of that 'Trumpet in the Camp, which the *Seventh*, last 'and *Blessed Angel sounds*; And those great Voices 'in Heaven, saying, *The Kingdoms of this World are* 'become the Kingdoms of the Lord and his Christ,
☞ 'and he shall Reign for ever and ever. Do you, 'not in Words, but in Power and Truth, 'cast down your Crowns *down to the Earth*, *fall* 'with your Faces to the Earth, your *Crown of Successes*, 'Victories, lay them down in the Dirt, being but 'Earthly: And your Faces, your Excellency of 'Honesty, Valour, Wisdom, Honour, lay it down 'to the Earth, for it is but *Dust*; and as you wor-'ship God, *love* God, *confess* God, *exalt* God, &c. 'give up your selves from human, weak, or fleshly 'State, as Thanks, or free-will Offering, to the 'Glory and Majesty of God, *to act*, and *live the* 'Life of the Almighty, *put on the Almightiness of God*, 'be *cloathed with God Almighty*, &c. — He hath 'taken his great Power, and hath Reigned, he hath 'already begun, hath taken his *last* and *great* Power,

'er, and is in the Exercise of it. Therefore, *Arise 'and shine forth, for thy Light is come, and the Glory of 'the Lord is risen upon thee: For, behold the Darkness 'shall cover the Earth, and gross Darkness the People, but 'the Lord shall rise upon thee, and his Glory shall be seen 'upon thee, and the Gentiles shall come to thy Light, 'and Kings to the brightness of thy Rising.*

'——You being the People of *Eng-* P. 19.
'*land*, and all Power and Dominion de-
'scending, and coming down into you, you are
'the Mother of the Nation, the Earth, Basis, and
'Foundation upon which *all* lie; and being thus,
'in the Light and Strength of God, you *are* Jeru-
'salem *which is above, the Mother of us all*, and there-
'fore must;

The Army's Work in reference to this Nation in particular.

'(1.) Spread your Arms to receive the whole
'Nation; open your Bosoms to us, and let us see
'you carry in you *all* the Happiness and Welfare of
'the Kingdom, manifest the Largeness and Com-
'prehension of your Spirits, that you have in you
'the King, and his Royalty; the Parliament, and
'their Wisdom and Majesty, these two in *Treaty*;
'nay, in *perfect Union*, that *Religion*, *Trade*, *Justice*,
'*Order*, *Covenant*, *Settlement*, *Reformation*, *Riches*,
'*Honours*, *Propriety*, lies treasur'd up in your Breasts;
'What you have not, *Gather unto you, all the Offices*,
'*Treasure*, *Authorities*, *Seals*, *Judicatures*,
'all the *Prerogatives*, *Privileges* of the P. 20.
'Nation, let nothing lie out of you and
'be lost, but be you the Center of *all*, and call in
'*all* into you. (2.) Let it appear that they are
'*in you, as in the Lord*; in *the Lord, in you*, &c.
'(3.) Receive, and retain them all in Judgment;
'make a thorogh Digestion of the Good and Evil of
'them all; keep them, as in a *Fire*, by the Sword
'of Divine Justice, with the Exactness of God;

'**Cut off all evil Things and Persons**, separate the *Precious from the Vile*. — Know, the Lord 'is upon the *his Throne* amongst you, and every 'one, every thing that is not *his*, must be *rejected*; 'every *Plant that he hath not planted, must be plucked* 'up, there must be **no Judge** but **the Lord**; and 'no **Rule** of *accepting* and refusing, but the **Divine** 'Law of the **Spirit** of God. What God will 'own, and say is *mine*, shall live; and what he 'will **disown**, must die; and the *poor* narrow 'Minds and *Fancies* of Men, must not be *Enthron'd*,
'nor have leave to judg amongst you,
P. 21. '*&c.*

Now for the *Work* in good earnest.

'Lastly, Let me present you, and bring you 'forth as the Lord's Host in the great Majesty of 'an Army; in this most excellent *Form*, in whom 'the Lord is as a *mighty Man of War*, cloathed with 'Zeal, as with a Garment, and making bare his 'Arm in the most terrible and masculine Constitu-'tion of an Army; *Glorious in his Apparel, travelling* 'in the Greatness of his Strength; red in his Apparel, and 'his Garments like him that treadeth the Wine-fat; for 'the Day of Vengeance is in my Heart, and the Year of 'my Redeemed is come. *A DAY of Vengeance*; this
'Work *must be cut short* in *Righteousness*, *quick*
P. 26. 'and *speedy*, and that too, in perfect Union
'with Salvation and Redemption, which 'must *be long*, a *Year*, it must last for ever; *The Year of* 'my Redeemed is come. (1.) In this respect, you 'must appear most *Absolute* in your *Commands*, *Migh-'ty* and *Indisputable* in your *Authority*; and, 'tis pro-'per in the *Work* you are in: Dan. 4. 35. *And he* 'doth according to his Will, in the Army in Heaven, and 'among the Inhabitants of the Earth, and none can stay 'his Hand, or say unto him, What dost thou? *An Army* 'in Heaven, that's your place, standing in God, *and* 'inspired by the Spirit of God; One with the Heaven-
'ly

ly Host; *Majesty and Absoluteness* is but *due here*, and that without Danger, when the Wise God guides your Resolves, *&c.* (2.) You *must* appear in *greater Terror to evil Doers, than any* Power before you, with your Sword *whetted, furbish'd, bath'd in Heaven, made bright and glittering with the Spirit of God*; that it may awe and startle the Eyes of the Nation into a fear of Transgressing. Former Swords have been *too dull to cut up Iniquity*——therefore you must appear in greater Severity, every Act and Word of Justice piercing to the Heart, seraching between the Soul and Spirit, between the Bone and Marrow, to kill Wickedness in the Root of it:——Not only strike at Human Miscarriages,—— but at—— Diabolical Wickedness,—— —— which you are able to do, having a *Sword bath'd in Heaven*, and executing Divine Justice; and by doing this, you shall secure the *things you do*, and for ever *disable Satan* to *bring forth any more Mischiefs* upon us——This is that *P. 27.* you have harped at, the fulfilling of that Promise, *Psal.* 149. 6. *&c.* the Praise of God in their Mouth,—— and *a Two-edg'd Sword in their Hand; one of Flesh*, another of the *Spirit*; to *cut up Sinners* with the one, and *Sin* itself with the other. The first is common to every *Heathen*; the second, the peculiar Honour of *Christ*.—— To destroy, or *cut off evil* Men only, is Heathenish; to *destroy wicked* Works only, and not Men, is Christian; to cut off both together, is the last, and great, and perfect Judgment of the World: By this you shall do that which hath been foretold in *Dan.* 9. 24. to finish Transgression, and to make an end of Sins, and to bring in everlasting Righteousness;—— to destroy the Wickedness out of the Earth, *Root* and *Branch*, that there may no more come out of their Loins; that Sin may

'be Barren and Childless': This is the secure Condition you aim at, and that which is promised, and will be made good to you: To set up such true and bright Laws, *so Holy and Incorruptible*, in such Power and Efficacy, as no Ungodliness shall be able to pass through them, or stand in the sight of them: ——— *Sin shall not abide* in Mens *Actions*, no, nor *Hearts*; *nay, not in the first Father of it, Satan*, but in *all it shall be utterly destroy'd*: ——— So set up the New *Jerusalem* in such Brightness and everlasting Purity, as no unclean thing shall come into it, nothing defile it. As you shall come forth in flames of Fire against all the Workers of Iniquity, so *shall not one escape*, &c. This is your true State, and the first and least of it; and less than this is not your Righteousness: I can't speak or think less of you; and he that thinks or speaks less than this, or contrary to this, be it *Satan* in *you or others, blasphemes the Tarbernacle* of God, and them that dwell in Heaven: This is your own Life, and all below *it, are Fancies, Dreams and Lies, Babylon* and Confusion, keeping and holding *Zion* from her Glory.

P. 28.

P. 29.

An Objection answer'd.

'I shall, I know, meet with this Objection from your selves and others, that this will be true, but not yet, *&c.*

'To this I answer, That this *Truth is Eternal*, and there is no moment wherein you can say 'tis not; 'tis He that was, and is, and is to come: That therefore is Darkness that denies it; or that's a deep Pit that says it is not here. Do not abide in such Darkness of Hell, where

'where Eternal Truth will not be admitted.—— 'If you can yet say, these things are *brought forth in you*, but not in us, *&c.* No! 'tis yours as well *mine*; and not *mine* as distinct from you, but *mine* in you, and with you; for we have but one *Life*, one *Spirit*; and if it break forth first in *me*, 'tis for *your sakes*. 'Tis not a *Personal* or Private *Spirit*, but the *Spirit of God*, and *of all his Saints*, 'tis the *Life* and *Soul* of the *Army*, and therefore you cannot be Strangers to it: Sure, so soon as you see it, you will say, This is our *Portion*, our *Rock*, our *Strength*. P. 30.

Another Objection.

'If now you object——*your being in the Flesh, your Weakness*, Inability to manage these high and great ways, *&c.*

'Observe this, ——Know your Sins lie upon the Lord, they are his, he bears them all; *there is none now under Iniquity, but Christ: You are Righteous*, the Lord is your Righteousness, *&c.*——The Consideration of your Unworthiness, Unfitness, may be to you sad and troublesome; it is to me, Glorious: It being the great Design of God, to visit his People in a low Condition, in Prison, in *Babylon*; and to Glorifie Himself, and the Riches of his Power and Mercy, to *love freely*, to cover and take away Iniquity;—— God hath now taken your filthy Garments from you, and cloathed you with *beautiful* Garments, *and put a Crown upon your Heads*; *He gives you Beauty for Ashes* —— —— I have no more to say, or rather I will ever say;—— Behold, the Lord hath proclaimed unto the End of the World: Say you to the Daughter of *Zion*, Behold thy Salvation cometh; P. 31. P. 32.

'And thou shalt be called, sought out, a City not 'forsaken; 'tis your *Salvation* that is *come*, you *shall* 'see *Evil no more*, let all the World know, let the 'News of it fill the dark and troubled Earth, pro- 'claim it openly; He gives you a Reward for all 'your Pains and Sufferings, He brings all Good 'with him, ——— and his *Work is before him*; 'Tis now clear what he will do, Reign over the 'Nations in Righteousness, set up an Everlasting 'Kingdom for the Saints, that shall ne- P. 33. 'ver be destroy'd, and all must own and 'confess *you* to be the *Holy People*; Ho- 'liness, that hath been the World's *Scorn*, will now 'be their Saviour; That which they have *derided*, 'shall they now *trust* in, your *Righteousness* and 'Faithfulness. You are Holy with the Holiness of 'God, or *Holy as your Heavenly Father is Holy, to* 'rain down Blessings upon the Just and Un- P. 34. 'just, &c.

Behold now here a *Specimen* of an horrid and far worse (tho' in many particular Circumstances parallel) *Design*, than ever came in the *Head* of *Mahomet* (for we do not read that he ever designed to cut off Root and Branch of all those who were of a different Perswasion, or to root out *Christianity*, (as these Doctrines, and the insinuated Practices thereupon, in their own natural tendency, will and must) repeated with the most accursed *Blasphemies* that ever *Satan* inspir'd into the Heads and Hearts of any Man, or Generation of Men, since Christianity appear'd in the World; a Design, without an *Hyperbole*, which is *Satan's Master-piece* of *Cunning* as well as *Malice*, by *Millions* of Degrees exceeding all the *Projects* he put into the Heads of *Heathen Emperours*, *Popes* or *Mahometans*, and reserv'd as his last Push for the latter Ages of the World, to be put in Execution by the pretended, sworn, and declar'd Enemies of *Antichrist*, by Men who call themselves

the

the *Successors* of the *Apostles*; nay, immediately too, denying, as some of them do, that there hath been any True Church of God for almost 1500 Years; that call themselves Saints, and the only *true Protestants* now in being in the World, the only true *Believers* and *Members* of *Christ*. Here we have an Army of Rebels, the Scum of all the *Sects*, with all the Signs of *Reprobation* upon them too, (as will follow from this *Blasphemer's* own Pen, as you shall see) whose Hands were full of *Innocent, Loyal, Christian Blood*; *guilty* of the most horrid *Barbarity, Rapine, Sacrilege, Perjury* over and over, *Treachery, Hypocrisie, Apostacy*; call'd the Ordinance of God, invested with all his *Attributes, Perfection, Holiness, Purity, Justice, Righteousness*; taken into the most intimate *Union* and *Communion* with God, in as strict a Sense as he could express. Here you have the *Lees*, the *Dregs of the World*, the *Tail* of it (*Sedgw. Justice done upon the Army*, p. 50.) whom he call'd before *Enemies to the Spirit, and to the Cross of Christ*, p. 13. and told them, *They had not the Spirit of God, walk'd not in the Wisdom and Strength of God, nor in the Love of God, had not Communion with God, and mistook Earthly* and common Blessings for Heavenly and inward, crying, Lord, Lord, whilst they did the Works of the Devil, *&c.* Men *living* and *persisting* in *actual, literal Rebellion* against *God* and their *lawful King, Persecuting* the *Church* of *Christ, Oppressing all honest and good Men*, and *Rioting* with the *Ruins* of *hundreds* of *Families, Invested* with the *Glory, Power, Majesty, Strength*, and *Justice* of the *Great GOD* of *Heaven* and *Earth*; All his Perfections communicated to them, and *all* their Infirmities [*i. e.* in the Language of the Saints, *all* their Capital *presumptuous deadly* Sins, such as *Rebellion, Murder, Injustice, Rapine, Debauchery, Whoring*, &c.] all their *Immoralities* and *Villanies charg'd* upon him; by which, at least in this *Blasphemer's* Sense, *habitual Sins of any kind, are e*

consistent with a State of Grace and Justification, or the Saints [provided they hate the Church and the King] are *impeccable*, cannot sin, so as to hurt them, or forfeit God's Favour; this seems clearly to be his Opinion, when he saith, that in his *Millenium*, or or *Reign* of *Christ* upon the *Earth*, which was not actually begun, when he wrote, in 1649,

☞ 'Sin should *not abide any longer in Mens* 'Actions, *no, nor Hearts*; nay, not in Sa-'tan himself; amonstruous Opinion, which can imply no less than that *Satan* should *revert* to his *Primitive Station*, become again an *Angel of Light*, and *Purity*, and *Bliss*; and then why not all the *Wicked* that ever were upon Earth, to their *Original Innocency*, and at length, inherit *Eternal* Glory too. Let the Reader seriously consider and reflect upon what this *blasphemous Wretch* hath said, and then *judg* whether he hath not *refin'd* upon *Mahomet*, or rather quite *out-done* him; whether here be not a *Gap* open'd for all the *Licentiousness* that it's possible for *wicked* and *degenerate Human Nature* to *wish* and *desire*; and whether these sort of Men did not (and those now in being, who espouse the same Opinions) do not drive at a second *Mahometan* Empire, or more *wicked*, *Antichristian*, *Diabolical*. Conceive it but possible or probable for such *Miscreants*, as the then Army consisted of, an *Hotchpotch* of all Sects and Perswasions contrary to the *one Gospel*; I mean, of the Scum and Refuge of the *Sects*, Men living in Habitual, Unrepented Sin, to be, notwithstanding, in actual *Communion* and *Union* with God, even with respect to *all* his Attributes and *Perfections*, *Glory* and *Majesty*, *Holiness* and *Righteousness* (we may add Eternity too;) *conceive* but all this, I say, and then what can *restrain* such Men from *running* into the *greatest Excess* of *Riot*, *Luxury*, *Impurity*, and what not that's *vicious*, *immoral* and *abominable*, and *odious*? 'It's but fancying themselves to be *Elect*, it's

'but

'*but knowing himself by the Spirit to be in a State of* '*Grace, tho' he be drunk,* [in the Act of Adultery and 'Fornication, *&c.*] *commit Murder,* God sees no 'Sin in him. *Averr'd* by Mr. *Simson;* See *Gatak. God's Eye on* Israel: Ep. to the Reader, p. 18. *Let me speak freely to you,* saith Dr. *Crisp, and in so doing, tell you,* 'That the Lord hath no more to lay to the Charge '*of an Elect Person yet in the height of Iniquity, and in* '*the Excess of Riot, and committing all the Abominations* '*that can be committed; I say even then, when an Elect* '*Person runs such a Course, the Lord hath no more to lay* '*to that Person's Charge, than God hath to lay to the* '*Charge of a Believer; nay, God hath no more to lay to* '*the Charge of such a Person, than he hath to lay to the* '*Charge of a Saint Triumphant in Glory: Crisp's Sermon, Intituled,* Our Sins are already laid on Christ, p. 274, 275. *Cited in the Testimony to the Truth of Jesus Christ, by the* London *Ministers,* p. 16. Printed 1648. Could *Mahomet* himself, or all the *Impostors* in the World, say more to encourage *Viciousness, Licentiousness,* and to *harden* Men in their Sins? Could all the *Popes* and *Antichrists* that ever were, pretend to give a greater; nay, did they ever allow so easie an *Indulgence* in all manner of Sin? The *Devil* hath made his Work now very easie, it's only to impress upon the Minds of wicked Men, a strong Imagination or Conceit of their being *Elected,* and all runs *smooth* and *easie;* and how much this *Antinomian Opinion* prevail'd in those *lamentable* Times, appears sufficiently from their *Writings* and *Practices;* a view of which may be taken from *Edwards*'s *Gangrena:* and Dr. *John Edwards* mentions this *Antinomian* Opinion to be very prevalent at this very Day. As to this *Communion* and *Union* of *Sedgwick*'s Army with God, whom he impudently calls the *New Jerusalem,* it's the most damnable *Heresie* that ever *Satan* invented; with as much Truth it may be affirm'd of *all* that have but so much of *Christianity* in *Profession,* as may qualifie

qualifie them to be *Hypocrites*, for even himself bestows all these *Elogies* and high *Privileges* upon the same Men, whom, in his *Justice done upon the Army*, he had charg'd with all *Sins and Vices imaginable*, and in the same Year too, as with *Apostacy*, p. 50. ' *with being led* by an *Unclean Spirit*, a *false Spirit*, ' *an erring and seducing Spirit*, [that is, by the Devil] ' *with being given up to strong Delusions, to believe a Lie*; ' —— *Doctrines of Devils*, of *Wrath*, *Malice*, *Accusations*, *Disorders*, *Confusions*, *Destructions*, —— speaking Lies in Hypocrisie: —— He tells them, ' Their *Justice*, *Publick Interest*, *Common Right*, are ' all Lies. —— And that they spoke them in ' Hypocrisie, *cunningly to deceive and seek themselves* ' *and their own Interest*, *having their Consciences sear'd* ' *with an hot Iron*, *that God had set some Brands and* ' *Marks of Favour upon them*, *giving them some Victories* ' *and Successes*, *to ensnare Hearts*, to puff up the Flesh ' for its Destruction; *Sedgwick's Justice done upon the Army*, 1649. Now, I say, if such *vile* and *profligate* Persons as these, without any *Repentance*, *Amendment*, or *Alteration* of *Principles* or *Practises*, in *actual Rebellion* against God, as *Apostates*, *Hypocrites*, Men of *sear'd Consciences*, may yet be said to be in *Communion* and *Union* with God; why not all the *Adulterers*, *Swearers*, *Drunkards*, *Extortioners*, *Sorcerers*, *prophane Persons*, the most *Debauch'd* of all Mankind, that make any the least Profession of Faith in *Jesus Christ*? If a *Rebel*, a *Traitor*, a *Murderer*, a *Plunderer*; why not a *Whoremonger*, a *Common-swearer*, *Sabbath-breaker*, a Polygmist? One is as well qualified for this *Communion* and *Union* with God, as the other. What Fellowship hath *Light* with *Darkness*, *Purity* with *Filthiness*, *Christ* with *Belial*? If *wilful*, *deliberate*, *presumptuous*, *unrepented Sin* keeps us in its own Nature, at a distance from God, what *Communion* or *Union* can be suppos'd with God at the same time? *Two contradictory repugnant Wills*, can never be *united* at

one

one and the *same time*? They who have found out the *Art* of Reconciling *Contrarieties*, or *Contradictions*, I confess, may do things past Human Comprehension. And this I find is the *grand Arcanum*, or *Secret* of our *Millenarian Saints*, and so I shall never henceforth be surpriz'd at the most *irregular* or *extraordinary* Things that they can *Act*. I'll not wonder at all at the Liberty *Jack* of *Leyden*, and his *Comrades* took, as to *Multiplicity* of *Wives*, and lying with as many Women as they pleas'd, and indulging themselves in all manner of Criminal Excess; and then they and the *Familists*, and *Ranters*, upon these Principles, can never do amiss. This is an *extraordinary Doctrine indeed*, and requires an *extraordinary Mission* to *promulge* and *attest* it. The Holy Scripture no ways countenances any such *Notion*, or Practice upon it. The assur'd way to *arrive* at the *Mystical Union* and Communion with God, is, in the *first place*, to have our *Wills* in *Unity* or Conformity with his *Reveal'd Will* in the *Holy Scriptures*; *Thy Will be done, in Earth as it is in Heaven*; to *walk*, to *live*, to *converse* as the B. Jesus did, (as far as He is immitable by us) by an *entire* and *sincere Obedience* to the *Will* of *God*, to *observe* the *Gospel-precepts*, to make them the *Rule* and *Measure* of all our *Actions*, *Intentions*, *Thoughts*, *Desires*, *Affections*, *to live soberly, righteously and godly in this present World, to have Consciences void of Offence both towards God and Man, to mortifie all our corrupt Affections, and to resist the very Appearances of Evil, to avoid the Occasions of Sin, to struggle against the very first Motions and Temptations to Sin*, to *deny* all *Ungodliness and worldly Lusts*, and to exercise an *Universal Charity* towards all Men; to take up our *Cross* daily, to *chuse Suffering* before *Sinning*, to *Renounce* and *Despise* the *Pomps*, *the Riches*, the *Luxury*, the *sinful Pleasures* and *Delights* of the *World*; to be *Meek*, *Humble*, *Poor* in Spirit; to be *contented* in all, even in the *lowest* and *meanest* Circumstances of *Life*, as considering that

this

this Life is a time of *Probation* and *Penitence*, that we are every hour liable to *Temptations*, and too frequently apt to make false Steps, as to our *Duties* and *Obligations* unto God; surrounded only with *infinite Temptations* from the *World*, the *Flesh* and the *Devil*, and therefore ought to bemoan our Frailties and Infirmities, and frequent *Lapses* into Sin, and to make it our Business to acquire, by the Assistance of God, his *Pardon*, *Favour*, *Reconciliation*, and *Peace* of *Conscience*; which if we do sincerely, and as it highly imports us, and stand upon our *Guard* against all our *Spiritual Enemies*, will afford us little time to *caress* our selves, and to *indulge* our selves in the *Enjoyments* of *outward*, *transitory* and *worldly Pleasures*; to *hunger and thirst after Righteousness*, to *lay up our Treasures in Heaven*, above all things to secure the Interests of our immortal Souls, the *one thing necessary*, *the greatest Stake*, which alone can bring or procure Peace at the last, and give us the *truest* and *only solid Satisfaction*; To be *merciful*, *compassionate*, *tender-hearted*, *long-suffering*, of forgiving Tempers, to *render Good for Evil*, *Blessing* for *Cursing*, *Benefits* for *Injuries*, and to love our very Enemies, and to do good for them that hate us, despitefully use us, lay in wait for, and hunt after our Lives [or persecute us;] To have *pure Hearts*, *holy Intentions*, and *Designs regulated* by the *Word of God*, *conducted* by the *Spirit* of *Christianity*, *conformable* to the *Will* and *Commandments* of God in all things, *referring* all to his *Glory*, or *intending* so even in the *minutests Actions* of our *Lives*; *doing* all to the *Glory* of God, or so that God and our *Holy Profession*, the *Gospel*, may be *Glorified* thereby, and not *Disgrac'd* and *Expos'd* to the *Scorn*, and *Derision*, and *Mockings* of our *Enemies*, or *Infidels*, or not acting any thing *inconsistent* with our *Holy Profession*, *contradicting* its *Purity* and *Simplicity*, hereby *acting* nothing *unworthy* of God, *reflecting Dishonour* upon him and our *Christian Profession*, but walking in all *Uprightness*

ness and *Sincerity*, as becometh the *Gospel*; To *rejoyce* in *Sufferings*, *Poverty*, *Disgraces*, *Persecutions*, *Afflictions*, for the *Truth* and *Righteousness* sake, and to *use* no *unlawful*, *dishonest*, *indirect Means* to avoid them. 'Let us, saith *Chrysostom*, not only simply 'adhere to Christ, but let us be glu'd and fastned '[inseparably] unto him: For if we in any wise 'depart from him, we shall perish; therefore let us 'be conglutinated unto him by Works [of Righte-'ousness, Charity, Holiness:] For he saith, He 'that keepeth my Commandments, *abideth* in me. 'And truly, by many Instances, he joins us toge-'ther. Observe, I pray you, He is the *Head*, We 'the *Body*; can there be any middle, *empty* Space 'between the Head and the Body? He is the 'Foundation, We the *Superstructure* or *Building*,; He 'the *Vine*, We the *Branches*; He the *Bridegroom*, 'We the *Bride*, the *Spouse*; He the *Shepherd*, We 'the *Sheep*; He the *Way*, We the *Travellers*; We 'the *Temple*, He the *In-dweller*, or Inhabitant; He the 'First-born, We the *Brethren*; He the *Heir*, We the *Co-'heirs*; He the *Life*, We the *Living*; He the *Resurre-'ction*, We that are Risen; He the *Light*, We the *Illumi-'nated*. All these demonstrate, or hold forth *Union*, *Con-'glutination*, and leave no *Vacuity* in the midst, not in 'the least respect; for he who recedes, tho' but as lit-'tle [as is conceivable] if he but moves, will be at a 'farther Distance: For the Body, if at never so lit-'tle distance from the Sword, presently corrupts and 'putrifies: A Building, if it cleaves a little, is 'soon tumbled down: If a Branch be never so 'little divided from the Root, it grows useless. There-'fore such a *little* is not *little*, but must be look'd 'upon as *all* the *whole*, or *altogether*; and thus let's 'not despise little Things; to be never so little off, 'or separated from Christ [is to run the Risque of 'an Eternal Disunion from Christ:] *Chrys. Hom.* 8. *in Cap.* 3. 1 *Ep. ad Cor. in Metali.* So that we

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see the *first Step* towards the Mystical *Union* or *Communion* with *Christ*, is by the Conformity of our *Wills* to his *Will*, which is manifested by an *Universal Obedience* to his *Precepts*, laid down in the *Gospel*, as the *truest* and *visible* Tests of our *Love* and *sincere Affection* unto, and *Faith* in him; and without which, we can never arrive at the *Mystical*, *Invisible Union* and *Communion* with *God* and *Christ*. All this *Obedience* must be the Effect of *Faith* and *Love*, wrought in our Souls by the *Spirit of God*, the *Root* of all these. By these we are *prepared* and qualified for *Membership* in Christ's Body, for the *Mystical Communion* in the *Blood* and *Merits* of our Blessed Lord; and by actual *Communion* with his Body the *One Church visible* here on Earth, we become *Members* of the *Heavenly*, *Invisible*, *Archetypal Catholick* Church *Triumphant*, the *Society* of *Blessed Angels*, the *Patriarchs*, the *Prophets*, the *Saints* and *Martyrs*, and *United* after an ineffable manner with the ever *Glorious Trinity* it self. As the *Principles* and *Means* of this *Union* and *Communion*, are only to be had in the *Church Visible* and *Militant* here on *Earth*, and as the *ordinary Ministers* of *Christ*, continued thro' all Ages, from the Apostles Days to this very Moment, and so on by an uninterrupted *Succession*, 'till the *Consummation* of all Things, are and must be the *visible Principles*, and the *Ordinances*, *Sacraments* and *Ministrations*, by them the *outward*, visible, sensible *Means* of this *Invisible*, *Spiritual Union* and *Communion* with *God* and *Christ* the *Head*, *Corner-stone*, or *Foundation* of the *Invisible*, *Archetypal Church*: So those who wilfully separate themselves from the *Church visible*, and refuse *Communion* with the *true Ministers* of *Christ*, are *ipso facto*, *depriv'd*, *destitute* of all the *Means* of *attaining* unto, or *claiming* any Right to this *invisible Union* or *Communion*; and by being out of the *visible*, have no *Right*, no *Interest* in, and thereby are *uncapable* of, unqualified for any *Communion* with the *Church invisible*, the *Jerusalem above*,

bove, the Mother of us all. This being a generally receiv'd Maxim, even amongst most *Sects*, and all *real Christians* besides, That those who are separated from the *one visible Church*, are *ipso facto* excluded from the *invisible Church*, the ever Blessed *Society* of *Saints* and *Angels*. To apply this, consider those *Principles* that have been hitherto insisted on throughout this Discourse, and was there ever such *Blasphemy*, *Inconsistency* utter'd by the Mouth of Man, as what *Sedgwick* hath affirm'd with such *Impudence* and *Assurance?* To tell these *Rebels*, *Murderers*, *Traitors*, *Perfidious*, *Sacrilegious*, *Schismaticks*, a *Hotch-potch* of all *Sects* or *Persuasions*, *Enthusiasts*, *Seekers*, *Antinomians*, *Independents*, *Presbyterians*, *Anabaptists*, *Antitrinitarians*, and *all Separatists* from the *one Church*, to a Man, living and persisting in the open *Violation* of *all* the *Laws* of *God*, as well as the *Laws* of the *Land*; That these *Scum* and *Dregs*, and *Riffraff* of the *People*, *Reproaches* to *Humanity* it self, and *all* that's *good*, *Suppressors* of the *Liberties* of their *Native Country*, profest *Persecutors* of all the *Loyal Party*, all *honest Men*; 'Men, whose *Practice*, as *Sedgwick* tells them, is 'Destruction; Destruction is your Practice, 'tis your 'Work, 'tis your End, you cannot see beyond it, 'and you are hasting to it, 'tis the Center to which 'you tend,——whose God is their Belly; your 'Faith, Understanding and God, is sunk into your 'Bellies; and your Rule, your Strength, your Confi-'dence is only in sensual and brutish Things,—— 'whose Glory is in their Shame: You are full of 'Glory in your great Things that you have done; '*wonderful Things*, a *mighty Presence of God:* But in 'sum, what is it? You have torn a poor sinful 'Kingdom in pieces; you have executed Wrath 'upon your Brethren, Friends and Countrymen; 'you have laid Desolate your Father the King, the 'Parliament your Mother, your own Country; 'This is your Glory, to be *Executioners*, *Assyria the*

'*Rod*

' *Rod* of mine Anger: What a Crown is this? ' Have you restored, blessed, healed, comforted, ' or saved any? No, you have but plung'd the ' Kingdom and your selves into a Pit of Darkness ' and Confusion; when the Things of God are pro- ' pos'd to you, to suffer for others, to love Ene- ' mies, to do good to all, to bless all; you *glory in* ' *your Shame*, and say, You serve the Lord in this, ' and there be *lower* as well as *higher Dispensations*; ' You are indeed, Servants of God, so was *Nebu-* ' *chadnezzar*, so is the *Devil*; and you do the Work ' of God, but 'tis base Drudgery, 'tis his strange ' Work, to be Instruments of his *Vengeance*; and ' 'tis a *lower Dispensation* indeed, to *dispense Curses*, ' not *Blessings*, to be *below* in Hell, exercised in ' *the Wrath of God*, not above in Heaven, in the ' Glory and Love of God; — your Proceedings ' are against the Lord, ——— you act against ' God, and God against you, your Souls loath ' him, and his Soul loaths you: *Ep. Ded. to Sedgw. Justice done upon the Army*;) and all the Members of the *True Church of Christ*; I say, to tell such *Profligates* as these, that they were *Saints* in *Union* and *Communion* with God; nay, the only People upon the Earth, with their Adherents, in *Communion* with God, his *Elect*, his *Chosen*, his *Treasure*, and the like? Could Hell it self ever invent a more palpable Lie, or a more outragious Blasphemy? At this rate, and as he argues too, the Devils themselves, may one Day arrive at this *Union* and *Communion*, and *Damnation* it self must be but a *Temporal Punishment*; so that in effect, 'tis no matter what Men *believe* or *act*, *all* will be *well* one Day, if *Sin*, as he saith, *shall be destroyed, even in the First Father of it*, *Satan* himself; then so in all others consequently, all saved at the long run: *Second View of the Army Remonstrance*, p. 28. I shall not insist farther upon the Confutation of this *Army-Saint*, one

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of *Cann's Red-coat Apostles*, the Event (blessed be God) hath better confuted him, than all the *learned Pens* in the World; nay, the Angels themselves could ever have done otherwise. I am not assur'd whether the Man were an *Anabaptist* or no, but he writes like them; I'm sure he was assisted and prompted to it by the *same Spirit*, and I am much inclin'd to think he was one of their *Gang*. He hath nothing in him but what was *extraordinary and immediate Teaching*, such as it is, from the *Anabaptistical-Millenarian-Munsterian Spirit*, and gave his Brethren such a *Model*, as he calls it, of *Principles*, that would carry all that should imbibe them, thorough stitch, through all the *Villanies* in the World, and indemnifie them in all the Wickednesses they could *conceive* or *imagin*. But the *Event demonstrates* the Original of this *Delusion* to be from *Satan*, so that the higher this *Enthusiastical* Writer elevated them towards Heaven, the *lower* and more *dangerous* their *Fall*, and shews the *Fondness* of his and their *Conceitedness*; In his *Justice done upon the Army*, he tells them, 'They are the *Dregs* and *Lees* of the 'World, the Tail of it: You think, says he, you 'are the *best*, but you are the *worst*, for the World 'grows worse and worse; and the *deeper* you go 'into it, the further you are from God, and the 'nearer to Hell, to Confusion: —— 'Tis a fond 'Conceit arising from the grossest Ignorance and 'Self-love, to think that you are *better* than others, 'all your-ways being more *absurd, violent, irrational*, than the worst that have gone before you. 'You may read your Description, excellently 'penn'd long ago, 1 *Tim.* 4. 1, *&c.* The Spirit 'speaketh expresly, *&c.* He speaks Truth, there-'fore doth your Glory fade away, because the Spi-'rit of the Lord hath blow'd upon it, and he speaks 'expresly, *&c.* *Justice done upon the Army*, p. 50. '—— in the latter Times, —— that time where-

'in we are looking for the greatest Good, then ap-
'pears the greatest *Evil*; And that in *Apostates*,
'some shall *depart from the Faith*; the Spirit says
'now expressly, You are these some, you have
'departed from the Faith: First, from the Do-
'ctrine of Faith, express'd in the last verse of the
'former Chapter; and in ver. 6. of this Chapter,
'In the words of Faith and good Doctrine. The
'most forward of you in Religion, do depart from
'the chief and main Doctrines of Christ, and nei-
'ther do, nor can hold forth those Mysteries *God*
'*manifested in the Flesh, &c.* And from all Rule
'of Faith you depart by *Profession and Practice*; to
'speak to you concerning those Commands of Sub-
'jection to Kings, Superiours, *&c.* is *Literal*, *Le-*
'*gal*; you have a *Spirit above those* Commands, and
'those concerning the Worship of God; you are
'above Ordinances, *&c. p.* 51. So that from *Sedgwick's* own *Pen*, this Army not proceeding to act according to his *Model*, from *Saints* and *Elect*, are *relaps'd* into *Villains* and *Reprobates*; and falling from *Union* and *Communion* with God, are become one *Mass* of Wickedness with the *Devil* and the *Damn'd*. These are the *Glorious Lights* and Discoveries of *Christ* and his *Kingdom*, made by the *Buff-Apostles Canne* brags of, and the *delicate* Fruits of *Spittlehouse's Immediate Teachings* of the *Spirit*. Here you have *White* and *Black*, *Light* and *Darkness*, *Christ* and *Belial*, *God* and *Mammon*, the *Elect* and *Reprobate*, *Truth* and *Error*, by a new sort of *Legerdemain*, *Hocus-pocus*, *united*, and the *same* in an instant; and *Hell* it self converted into *Heaven*, and *Heaven* into *Hell*; in a word, the Gospel *Transpros'd* and Inverted, the *Gospel Alcoraniz'd*, and *Satan Transform'd into an Angel of Light*, *Heaven* it self turn'd *topsy-turvy*. But we need not run so far as *Munster*, and other Parts of *Germany*, for these *New Lights*, *England* hath been too *productive* of these *Monsters* of *Impiety*: As they have

have forg'd a *New Gospel*, so our *Anabaptists* have found out a *New Saviour*. No *Disappointments* can *discourage* or *abash* them; if one *Project* fails, *presently* the *Spirit* of *Impudence* and *Delusion* is *pregnant* with, and *brings* forth another: and thus, after the shameful *Foiling* of *Sedgwick*, *Canne*, *Spittlehouse*, and I fancy, some more that I have miss'd of; Up starts *William Franklin*, a *Rope-maker*, to compleat the Business, who whilst he profess'd himself to be of any *particular Sect*, was a *zealous Anabaptist*; and whilst he continu'd so to be, fell into many strange 'Temp-'tions, saith my Author, and utter'd many Blas-'phemous Passages and Expressions, saying, That 'he was God, that he was Christ: *Pseudochristus*, *Publish'd by* Humphrey Ellis, *Ann.* 1650, *p.* 7. For which he was admonish'd by the particular Congregation (I suppose, of Anabaptists) *Recanted*, and seemingly return'd to a sober Mind. 'But however, 'not long after, he fell again into, and was more 'deeply than before, plung'd in such Spiritual De-'lusions; for now he pretended to have receiv'd 'some *Revelations* and *Visions*, —— to *Prophecy* and '*Reveal* Things to come: He got acquaintance (a farther Step) amongst some of those that deny *Ordinances*, *Scriptures*, *Christ*, &c. ——— He then pretended, 'That he could speak with *New Tongues*, 'and would babble out words, which neither him-'self or others were able to understand.-----By these 'Spiritual Deceits he so fell into, was he also led 'into much *Impiety*, as to beat and abuse his Wife; 'to deny her to be his Wife; to keep Company 'with other Women: For all which Evils, he 'was at length———excluded the Congregati-'on to which he belong'd, *p.* 7. In short, this *Enthusiast* and *Impostor Franklin*, becomes acquainted with one *Mary Gadbury*, a *marry'd Woman*, p. 9. Who after many strange *Tremblings*, *Convulsions*, *Visions*, *Revelations*; in some of which, she said, That it

was *Reveal'd* unto her, that this *Franklin* was *Christ*; and one time especially, *Franklin* coming to her House, being soon after that time that the *Voice* said unto her. ' *That the Lord would send his Son to Reign* ' *in the Person of a Man*; She demanded of him thus, ' *Hath God reveal'd to you, that this Son shall Reign in* ' *the Person of a Man; To which he reply'd, I AM* ' *THE MAN.* Whereupon she (as laughing at his ' Words) said, *That she look'd for the same Body to* ' *come, as was laid down in the Sepulchre at* Jerusalem. ' To which he answer'd, *That was an Old Body,* ' *but that which he hath now, is a New Body. She then* ' *told him of his Relations, that he was a marry'd Man,* ' *and had Wife and Children, which she was startled at.* ' *To which he answer'd, That the Body and Nature of* ' Franklin, *Born at* Overton, *conceiv'd in Sin, and* ' *brought forth in Iniquity, the Lord had destroy'd; tho'* ' *the Destruction thereof were not as of the Body laid in* ' *Dust, visible to the Creature to be seen by it: And as* ' *for the Woman his Wife, he own'd her to be his Wife,* ' *while he carry'd about that Body, in which he was so* ' *join'd to her; and he then also own'd his Children to be* ' *the Children of that Body, but now they were no more* ' *to him than any other Woman and Children; and that he* ' *had a Command from God to separate from her, and* ' *that Company he had before with her; and that he had* ' *not Bedded with her as formerly, for three Years before,* ' p. 11. Here I desire the Reader to consider, that the grand *Design* of *Satan* in these his *Emissaries*, was, to set up the *Millenarian Project* in the Vulgar, *Anabaptistical* gross Notion of it, or a *Fifth Monarchy*, much like that of *Mahomet*; which indeed, is the exact *Model* of *this*, to be propagated by the *Sword*, and encourag'd by *Licentiousness*, and the *Ruin* and *total Extirpation* of all sorts of *Superiors*, *Emperors*, *Kings*, *Princes*, *Nobility* and *Gentry*; the most probable Bait to catch the *Mob*, who naturally hate and envy all that are above them, and live in better Fashion

Fashion than themselves ; and *all this, under the Pretext of setting Christ upon his Throne.* Thus, in one of this *Mary Gadbury*'s Fits, a *Voice* spake in her, and said, 'It *is the Lord, it is the Lord;* and again, *Babylon is fall'n, is fall'n ; There shall be no King, but the King of Kings, and Lord of Lords.*——It said also, 'The *Saints shall Judg the Earth, and the World shall confess, and say, This is the City of the Lord.*——The 'same Voice speak again to her, *I have sent many a Love-token to thee, but now thou shalt see me face to face.* It said also, *I will send my Son in Person of a Man, who shall Rule over the Nations, and they shall see him Face to Face,* Eye to Eye.—— *There were also Trumpets sounding, as it were, within her, and they had Names given them, as of Seven Angels pouring down at every Sound, Vials of Wrath ; and at last it was said, Now the Seventh Angel Soundeth.* 'She declar'd, *That she did not believe to see a Personal Reign of Christ, but only Spiritual in the Soul, 'till she had heard the Voice speak, as is before-mention'd,* p. 10. To make this *Strumpet* amends for her so favourable *Revelations, William Franklin* tells her likewise, 'It 'was *Reveal'd* unto him, that she was the *Woman* 'which was set apart for him ; as her self also declar'd afore, *p.* 12. And accordingly they lie together, and go for Man and Wife, *p.* 13. And the *Voice* spake in her, and said concerning it, '*This is* '*the Bride, the Lamb's Wife,* p. 14. *And, thus now* '*is* Franklin *in the room of Christ to her, he taking to* '*himself what is proper to Christ ; and she putting her self* '*in the Room of the Church, Christ's Mystical Body, to* '*be the Spouse of Christ,* the Bride, the *Lamb's Wife,* 'p. 16. Now they come down to *Hantshire ;* here he Preaches in an Inn, People resorting to him ; presently he takes occasion to go to *London :* In his Absence, like *Mahomet's Wife,* '*Mary* '*Gadbury* [his Whore] gives out amongst the *Gossips,* 'That *her pretended Husband is a Prophet,* p. 17.

and spreads it abroad, That *she had seen Christ* in the *Person of a Man*, and so prepares the Minds of the People, gradually to believe their *Delusions*, p. 18. *describes* his *Person*, his *Cloaths*, &c. that all Circumstances must jump with the Appearance of her *Spark*. The End of this *Appearing* of *Christ*, she gives out to be, to *Erect* and *set up* his *Kingdom here* upon *Earth*, [and her self consequently, *Queen* and *Empress* of the World; Ay! to be sure.] *p.* 19. When places from Scripture were urg'd against her *Blasphemies*, &c. she slighted them, and 'alleg'd her own 'Dreams, *Visions*, and *Voices* against them: And all 'the time of his Absence, hath *Visions*, *Revelations*, '&c. And in her Fits and Pains, the Voice cries 'out, Shall I bring to the Birth, and not give 'Strength to bring forth, *p.* 20. and so pretends to be in *Spiritual Travail*, and applies accordingly that 'Saying of the Lord by *his Prophet, concerning* Sion, Sion 'his Church, *and concerning the Birth of Christ the Man-*'Child, *and of all his People rais'd and born together,* 'virtually with and in him, *in his Resurrection*, Isai. 66. '7, 8, 9.—— and was usually wont [likewise] 'as wickedly to apply to her self, in these her falsly 'pretended *Travails*, *that Speech of the Apostle*, Gal. '4. 19. Saying *in general*, *That she did travail in* 'Birth, *'till Christ were form'd in them, to those with* 'whom *she conferr'd*, p. 21. The first Seduc'd by her, was *Edward Spradbury*; this *Spradbury* riding towards *Crooxeason*, call'd in at Mr. *Woodward*'s, Minister of the same Town, and there 'told his Wife '[*Spradbury* and she were both zealous *Anabaptists*, 'by the way] what he had heard this Woman to 'say, *viz.* of her having seen Christ in the Person 'of a Man: But then Mrs. *Woodward*, not enduring to hear it, said, I do think it is a Devil; 'But that a few days afterwards, Mrs. *Woodward* '——had it in a *Vision* reveal'd to her, That this Mrs. *Gadbury* was the Woman in the Revelation, cloathd

cloath'd with the *Sun* and the *Moon* under her Feet, and there travailling in pain, *p.* 22. In short, their *Blasphemy* was this; *William Franklin* asserted himself to be the *Christ*, and *Messias*, and *Saviour* of the World, Crucified for the Sins of the 'People, that his Body 'had been *wounded*, *broken*, and often offer'd up 'for Sin; and that it was but Three Years and an 'half since that he assum'd this fleshly Body of his, 'and that he was not to suffer any more in his mor-'tal Body. It being told him, That he could not 'be Christ, Christ being in Heaven at the Right 'Hand of the Father, as the Scripture testifieth; 'but he being here bodily, must be a Deceiver: 'He answer'd, Those things of the Scripture were 'gone and were nothing to him, but Types and 'Shadows, *p.* 41, 53. *Mary Gadbury*, as blasphemously 'call'd, and calling her self, The Spouse of Christ, 'the Bride, the Lamb's Wife, the Lady, the Queen, 'the Mother of Christ that bears him, the Woman 'cloathed with the Sun, who travails in Birth for 'the bringing forth of those Spiritually, that were 'seduc'd by them, *p.* 53. Here then we see plainly *another Jesus*, *another Gospel* preach'd by our *English Anabaptists*; the Effects of their *immediate Teachings*, and *immediate Calling* they so much boast of; and *insisting* upon it so much with the accursed *Donatists* of old, whom they exactly imitate in all their *villanous* and abominable *Practices* and *Doctrines*, whose Successors, as *Canne* professeth, they *glory* themselves to be, as to *condemn the whole Church of God.* And what is very remarkable, as Mr. *Humphrey Ellis* tells us, is, 'That scarce any appear'd to hearken 'to these *Deceivers*, to countenance them, and in-'cline to their *Deceits*, but such who had been this 'way [*i. e.* of the *Anabaptist*] engag'd, *p.* 60. How far these *Seducers* might have proceeded, had not they been stopt in their Career, by being *taken up*, and call'd to an Account for these their *Blasphemies*,

by the then Government, God only knows. They enterpriz'd this Business but in *Nov.* 1649. Carry'd before the *Magistrates*, *January* following; and in *March*, Try'd by the Judges at the *Assizes*, as may be seen in the aforesaid *Relation* of this Business. They had made divers *Proselytes*, *many* resorted to them during their *Confinement* in *Prison*, and plentifully supported them with all Necessaries. The Noise of it spread *far* and *near*, and great Endeavours were us'd to keep up the Hearts of *their Party*, and what *Lies* and *Romances* they forg'd, to *strengthen* and *promote* this Delusion, appears from part of a Letter of a *Villain* (who, in a short time, run thro' divers *Sects* and *Opinions*, forsook his Wife, and betook himself to a Strumpet) to his *Spiritual* Concubine, or *Holy* Sister; excellently well qualify'd, no doubt, for some *Grand Post* under King *William Franklin*, and Queen *Mary Gadbury* (for the Devil hath his *Hierarchy*) and accordingly, the *First-Fruits* of this *False Christ*, were distributed into *Offices*; 'Goody Waterman, the *King's Daughter*, *all Glorious within*; Mrs. Woodward, *the Elect Lady*; John Noyce, *John the Baptist*, *whose Office was to Declare the Coming of this Counterfeit Christ into the World*: Edward Spradbury, *one of the Two Witnesses*, *and an Healing Angel*; Henry Dixen, *one of the Destroying Angels* [or *Muggleton's* Cursing Angel] whose Office was to Curse and Destroy the Earth [I'll warrant you, to *Cut off Emperors*, *Kings*, *Princes*, *Nobility*, *Gentry*, and all Men of large Estates, *&c.* the old *Munsterian Project.*] '*William Holmes*, Junior, *another Destroying Angel*, &c. *Pseudochrist. p.* 53.) being one of *Canne's Buff-Preachers*, an *Army-Saint*, perhaps might have been promoted to have been *Generalissimo* of his *Cut-throat Missionaries*. This Rascal, I say, wrote thus to his *Miss*; Well! 'I am fill'd with the *Quickning Spirit*, and with the *Holy Ghost*; and I hope, ere long, to enjoy that *Light* I told you of:

'For

'For here is *Elias* flying in his Fiery Chariot. Already, strange Things are done about *Andover* and *Wincheſter*; many Mens Hearts *fail them for fear*: For, there is one who saith *he is Christ*; and with him, the *Lady Mary*, who declares *strange Things*; They never miss to make *Trumpets Sound* in the very *Bellies* of their *Converts*, and *great Ships* appear to the view of *all People*. If they desire to speak with any one *whom they never before saw*; if they *speak* to any one *to go* for them, *they must*, and cannot *refrain*, when that they send for them; and Messengers and all come, tho' they go Five or Six Miles, they come again in half an Hour; *Lights* appear upon the *Breasts* of *many*; Let them discourse with whom they will, *Priests* or others, they *all are converted*, *leave all*, and *follow them*: For the most part, it is thought they have Converted to them five or six Hundred, and now they are in *Wincheſter Prison*; and since that, he hath been seen amongst his Members, many of them: I say, he hath been seen amongst them in Appearance, and yet his Body all the while in the Prison; with a Hundred more of the like nature, which here I cannot declare; *Pseudochristus*, *&c.* *p.* 47. Imagin now, what a *Noise* all these things made about the Country, and consider withal, the general *Infatuation* the *whole* Nation lay under at this time of day; *all Things unsettled*, as to *Religion*, every one following his own Imagination; most particular Familes consisting of divers Religions, such as they were; all *Sectaries pretending* to the *Spirit*; Truth discountenanc'd, and a general Aversion to it every where; *Satan* let *loose*, and taking his full *Swinge*; Men changing their Opinions as often as their Garments, or rather oftner; the People prepar'd to entertain every *Imposture* that offer'd it self; all having *itching Ears*, *gaping* for *new Lights* every day; *Disputing* and *Bandying Religion* in every *Corner*, like a *Foot-ball*; in con-

constant Expectation of *Changes* and *Revolutions*. Consider withal, the *general Over-spreading* of the *Millenarian* Opinion, the *Second Personal Coming* of *Christ*. This Notion got deep Rooting amongst even all the *Sects*, the frequent Pretences to *Revelations*, *Visions*, *Dreams*, *Prophecies*, *Immediate Teachings* of the Spirit, and nothing to *restrain* Men from *running* into, and professing the most *Scandalous*, *Blasphemous*, and *Heretical*, and *absurd* Opinions, *except touching that tender Part*, the *Civil Government*; and then you will not wonder, if what was so Universally expected, was so readily, greedily swallow'd down and entertain'd. Add to this, the *juggling Tricks*, and even *Sorceries*, that were employ'd by some of our *Sectaries*, to *promote* their *Designs*, and *augment* the *Numbers* of their *Disciples*; as of old amongst some of the earliest *Hereticks*, as hath been above observ'd from *Ireneus*, *Tertullian*, *Epiphanius*. As for the *Quakers*, 'tis too notorious how much that *damnable Antichristian* Sect was beholding to the *Black-art*, *Witchcraft*, for its *Propagation* in this Nation; for which Consult, particularly a *Treatise* call'd, The *Quakers Shaken*; and *therein*, *the Relation of* John Gilpin, *Printed* 1655. and *Underhil's History of the Quakers*, Ann. 1660. p. 32, 33. and the *Snake* in the *Grass*. To these *Diabolical Arts* of downright *Sorcery*, or at least, to the *Co-operation* of the *Devil* with these Seducers, *Franklin* and *Gadbury*, upon the *Fancy* and *Imaginations* of some of the Persons *seduc'd* by them, may be ascrib'd the *Revelation* of Mrs. *Woodward*; *Pseudochrist*. *p.* 22. and *Joan Garment* at an Hundred Miles distant, *p.* 23. As likewise, the *Brightness* like a *Multitude* of *Stars*, which Mr. *Woodward* the Minister, beheld about this *Mary Gadbury*; by which he was, as he says, *Converted*, or *Deluded*; p. 27, 28. And the *Voice* speaking to the same Mr. *Woodward* in his *Barn*, p. 29. And the *forcible Submission* of *Goody Waterman* to this *Imposture*, p. 28, 29.

p. 28, 29. tho' most averse unto it. I say, laying all these things together, and it's not strange in the least, to suppose, if the Mercy of God had not interpos'd, but this *Delusion* might have *over-run* the *whole Nation* in a very short time, to the very *Extinction* of the *Gospel-light* amongst us. And no doubt, had it made but some farther *Progress*, all the *Anabaptists*, and *Independents*, and *Ranters*, and *Seekers*, and *Antinomians*, and the rest of that *Hellish Rabble*, had join'd them, *One and All.* Mentioning this *Mary Gadbury*, it calls to mind a Passage of *John Gadbury* an *Astrologer*, who in his *Dooms-day not so near as dreaded*, p. 31. tells us much to our present purpose, which *demonstrates* how easie the People were to receive such kind of *Impressions*, by the *modish Preachments* of those Times: 'It is still fresh in my Me-'mory, saith he, that in our late Times of Confu-'sion here in *London*, [and consequently all over 'the Nation] many Ministers of the Gospel, as '*Saltmarsh*, *Sedgwick*, &c, and from their Exam-'ples, many illiterate Men and Women were con-'stantly, from the Years 1647, to 1656. canting, 'That the End of the World was come, and that 'the Day of the Lord was at hand.——*Enthu-'siastick*, and direct Madness did so extreamly rage, 'and reign in those Years (and a spice thereof we 'have in these) and the End of the World was sup-'pos'd and talk'd of to be so near, that many Peo-'ple (upon my Knowledg I speak it) sold their E-'states, and threw Money about the Streets (ex-'pecting themselves to find the same Quarter as '*Solomon*'s Lilly) but afterwards turn'd Beggars, 'and were glad to live on the Alms of others. 'Some there were again, that they might be the 'more *noted* for their *Message* and *Embassy*, and to 'demonstrate themselves the more eminent *Con-'verts* unto this *great Delusion*, would wear *Sack-'cloath*, and *shave* their *Crowns*, that thereby they

'might

'might the more aptly *ape* and imitate the *True Pro-*
'*phets*, formerly sent of God. Others would wear
'*Papers* in different *Shapes* and *Figures*, upon their
'*Breasts* and *Backs*, with *idle Inscriptions* thereon,
'pretending to come before, as a *Guard* for *the King*
'*of Heaven, who they said was coming.*———
'And others there were that ran *Naked*, not only
'about the *Streets*, but into *Churches*, *denouncing*
'*Destruction* to the *Preachers*, *&c.* Which mov'd
'Dr. *Boreman*, in his *Nuntius Propheticus*, to say,
'That there sprang up more *Heresies* and strange O-
'pinions in *England*, in one Year, than in an Age
'in any other part of the World there did before,
'*p.* 30, 31. Nor were the *Graver* or more *Sober*-
sort of *Sectaries*, the Presbyterians, behind the rest,
in those Days, in *Supporting* and *Keeping* up the *Spi-*
rits of their *Party*, with *Prophecies*, and lying *Predi-*
ctions, *Revelations*, *&c.* as might be prov'd, had I
room to enlarge upon this Subject. I shall only
give a little *Specimen* at present, and so refer the in-
quisitive Reader to his own Observation from other
Writers. The *Zealous* Mr. *Edwards*, in his *Gangrena*,
Part 2. Predicts the Destruction and utter Extirpa-
tion of *Independency* in *particular*, and of the rest of
the *Sects*, from *p.* 179, to *p.* 193. and from Mr.
Brightman, the Exaltation of *Presbytery*, but more
especially that of the *Scots*, from *p.* 193, 195. This
Book was Prsnted in the Year 46. But we find ex-
perimentally, that he was quite out, in *England*, e-
ver since, *Independency* prevail'd, and does at this
Day; and tho' *Presbytery* hath held up her Head for
some time in *Scotland*, She hath quite lost her Hold
in *France*, and *Piedmont*, and loses ground, I be-
lieve, in *England* every day, by the Prevalency of
all other Sects. So we know, the Expectation of
the *Presbyterians* was much rais'd, and they waited
the Accomplishment of that noted *Distich*, in 62,
and 66.

MDLLLVVII.

MDLLLVVII. 1662.

BarthoLoMæVs fLet quIa DesIt Presbyter AngLVs,

MDLCVVVI. 1666.

ADVentV Læta eſt SanCta MarIa tVo.

'During the Operation of this Prophecy, they 'remain'd pretty ſilent, 'till the time elaps'd; and 'nothing effected, they ſaw it neceſſary to 'ſpread a falſe Report all the Country over, of a 'Toleration prepar'd for them, ſays my Author; *Anarchy Reviving:* or, *The Good old Cauſe on the Anvil.* Printed, 1668. p. 12.

But we find all this Expectation vaniſh'd into Air, neither ſeems there any probability of Presbytery ever getting uppermoſt here again, being juſtly odious and abominable in the Eyes of all *Parties*, without diſtinction.

Thus we find the generality of our *Sectaries* in thoſe Times, were leaven'd with *Anabaptiſtical Principles*, and thereby fit *Subjects*, *ready* and *prepar'd* to entertain the groſſeſt Deluſions and Blaſphemies; and that which is very obſervable of theſe two *Impious Deluders*, is, That whatever they deliver'd from their *Viſions*, *Revelations*, *Voices*, was gilded over with *Scripture-Phraſes*, as the moſt *effectual way* to *impoſe* upon the *People*, tho' directly contrary to the *Scriptures* themſelves; and plainly, and in poſitive Terms, *Undermining* and *Subverting* them. And 'tis from this *Anabaptiſtical* Spirit, that from the very Beignning, *oppos'd*, *vilify'd*, and *neglected* the *Scriptures*, that divers of our *modern Sectaries* have look'd upon them as below them, and themſelves above them; and none more than the *Anabaptiſts* themſelves, Witneſs, *Sleidan* and other *Authors*, and their *Off-*

ſpring

spring the *Quakers*. The Reason of this Contempt of the Scriptures, is *obvious*, *plain* and *clear* as a *Sunbeam*; the *Doctrines* and *Precepts* of the Holy Scriptures, are directly opposite unto them, and their *Designs*, and *condemns* them, and make them manifest, and *discovers* what Spirit they are of: The *Scriptures* are Enemies to them, and therefore they are *against* the *Scriptures*. They use the Scripture *only* as a *Tool* and *Instrument*, and employ it in their *Drudgery*; They *own* it not as a *Rule* and a *Judg*, but make *themselves Superiour* unto it; as do the *Quakers*, who, after all, are nothing but a *Species* of *Anabaptists*; and should but these *Unmask*, and *Declare* themselves, and set up their *Design*, the *Great Mystery* of their *Kingdom*, and get *Footing*, these very *Quakers* would soon appear to be *all one* (however they behave themselves for the present) and unite most *cordially*, there being as little Difference beteween them in the bottom, as between a *Mahometan* and a *Turk*, *Satan* and *Beelzebub*. And that which is observable farther, is, they never run to their *Revelations*, *Voices*, *Visions*, and *Immediate Teachings*, but when they are at a *loss*, and dare not *abide* by the *Touchstone* of the *Holy Scriptures*, because notoriously *opposite* to them. To be sure, 'tis to give Countenance to some *Uncouth*, *Uncommon* peice of *Villany*, when they shelter themselves under these Pretexts, as appears from those *Revelations* of *Jack* of *Leyden*, *Matthias*, *Knipperdoling*, *Franklin* and his *Strumpet*. Or when, by the just Judgment of God, they are instigated by the Devil, to *hurry* themselves into *present Ruin* and *Destruction*. 'Thus *Theodoret* a *Tay-*
'*lor*, who bore himself a *Prophet* at *Amsterdam*, fell
'flat to the Ground, and pray'd with such vehe-
'mency, that he scar'd all the Assistants out of their
'Wits: Then rising, as it were, out of an Extasie,
'I have seen, said he, God in his Majesty, and
'have spoken with him; I was rap'd up to Heaven;
'then

'then I descended into Hell, and there search'd e-'very Corner; the Great Day of Judgment is 'coming, *&c.* — — After four Hours spent in 'Praying and Teaching, the *Prophet* being Arm'd '*Cap-a-pe*, —— first he put off his Head piece, 'then his Corslet, then his Sword, then his Gar-'ments, and his very Shirt, and threw all into 'the Fire: Then he commanded the Company, 'in the *Authority* of a *Prophet*, to do the like; and 'so they did, *Women* and *all*, &c. —— Then the '*Prophet* commanded them all to follow him, and do 'as he would do; and so rush'd into the Street 'stark-naked, —— running and crying horribly 'thro' the Town, *Wo, Wo, Wo, the Divine Vengeance, 'the Divine Vengeance*; whereby they put the whole 'Town in an Uproar: —— and being taken, 'no Perswasions nor Threatnings could prevail 'with them to put on their Cloaths, saying, *They 'must have no Covering, for they were the Naked 'Truth*; and so after a while were Executed: *Short Hist. of the Anabap. p.* 42, 43. Add to this, the *Revelation* of one of their Women, that God would keep her alive without Meat; and she *fasted to Death.* Nor will it be impertinent in this place, to observe what *dreadful Misinterpretations* of the *Holy Scripture*, the *Devil* puts into their Heads, to encourage them unto, and to harden them in the most *odious Immoralities*, under the Notion of *Indispensable Duties*; and by this, imagine to what all their Profession tends, however tinsell'd over with *Religious Cant*, and the Formality of Sanctity and *glittering Out-side.* It was their constant 'Doctrine, saith this *short Histo-'ry*, every-where, [*viz.* in *Germany*, *Switzerland*, '*&c.*] that *Women* must be *Common.* Three Rea-'sons they had, well worthy to be Registerd to 'Posterity, to perswade Honest Women to Prosti-'tute their Bodies, *if they would be Sav'd:* The 'First was, That *Christians* must Renounce those

'things

'things which they love best; and *therefore* Women 'must Renounce their belov'd Honesty. The Se-'cond, That for Christ's Sake, we must undergo 'any kind of Infamy. The Third Reason, was, 'That the Publicans and Harlots shall go before 'the Pharisees into the Kingdom of Heaven. Ly-'ing with other Women than their Wives, they 'call'd *Spiritual Marriages*; and under that Title, 'they would lie with *Neices* and *Sisters*. With that 'Doctrine they had seduc'd two Sisters, Maidens, 'at St. *Gall*, by *Zurick*; as soon as they were Re-'baptiz'd, they being a Bed, Two *Spiritual Husbands* 'came to them, and lay with them, but with such 'fervent Spirit, that they brake the bottom of the '*Bedstead* out; the Noise whereof awak'd the People 'of the House, who coming up in haste, found 'Two *Spiritual Weddings* in One broken Bed, *p.* 54. O the horrid *Blasphemy*, *Impiety*, *Beastliness*, and *Impudence* of this *Hell-born Sect!* Let not *Stennet*, or any of our *Modern Anabaptists*, pretend to excuse themselves, or to *sham* off the World with their Hypocritical Mock-abhorrences. If these were the Doctrines and Practices of their *Forefathers*, the *Primitive Anabaptists*, if their *Immediate Predecessors*, even here in *England*, have, as hath been shewn, *maintain'd*, *asserted* and *contended* for *Doctrines* and *Practices*, equally as wicked at least; why should we not have a strict Eye of Jealousie over the whole Sect, and be for ever *suspicious* of them? Or what *Security* can they give, as that they will not *Teach* and act over the same *Abominations* and *Villanies* again? It's only for *want of Power* and *Opportunity*, that they do not run into all the fore-mention'd *villanous Excesses*, and can be nothing else. What hath been practis'd by this Sect, in consequence of their *Principles*, will be ever practis'd by those of the same *Principles*, when they *once dare*. The Devil is the same Devil still, let him put on what Shape or Fi-

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gure he will, *Transfiguration* doth not alter his Nature. Let them Publish a *Thousand Confessions*, they are still *Anabaptists*, acted by the *same Spirit*, drive at the same *Ends*, the *varying* of *Methods* or *Measures*, is only a *Circumstantial of Conveniency*, nothing but a meer *Transfiguration*, meerly to catch *Dottrels*, to impose upon, and delude the *Unwary* and Ignorant, and in compliance with the *Necessity* of the *present Juncture*. The same Artifice will not always take, and therefore *Postures* must be *altered*. And it ought to be an everlasting *Prejudice* or *Prescription* against a *Sect*, when it sets out at first with such *Infernal Principles* and *Practices*; nay, 'tis *Demonstration* it self, that it took its *Origine* from the *Devil*, and was *forg'd* in *Hell*. And shall we be so *stupid* as to be put off with a *Sham Confession* at every turn, and be *fobb'd* off with a *They are nothing to us*, we do not Teach or *Practice* so, *what are the Foreign*, the *German Anabaptists* to us? No, this *Confession* of theirs was patch'd up out of the *Independents*, meerly to support and *vamp* up a *sinking Cause*, and to *Rally* once more, to try whether they can go thorough stitch with their *Fifth Monarchy*; that is, in plain English, to set up *Antichrist* and the *Devil*, in the Room of *Christ*, to *cut* the *Throats* of our *Princes*, *Nobility*, *Gentry*, and *all* that are *Wealthy*; and to set up the *Alcoran*, or somewhat worse, if possibly, and *Libertinism*. The World ought to *abhor* and *dread* the *Growth* of them equally with *Popery*; nay, did ever all the *Plots* and *Designs* of *Rome*, come up to that height of *Extermination* of all that should lie in its way, and *hinder* its *Progress*; so earnestly press'd upon the *Government* then in being, by *Canne*, *Spittlehouse* and *Sedgwick*? Can any thing *parallel* the *Impiety*, *Prophaneness*, *Hypocrisie*, *Blood-thirstiness* of the *Donatists* of Old, but themselves, from whom they have *copied* out all the *Villanies* they *teach* and *act* (tho' by the way, they can't pretend to be their Successors by any *continu'd*

Line of Succession, but by an *Interruption* of above a *Thousand Years standing* since their utter *Extirpation*, an infallible Sign they were no more the *Church* of Christ, or the *One Church* then, than these are now; (and they no more than the *Turks* or *Hotmantots*;) and is there any *Wickedness* the *Devil* can *suggest*, and Man *attempt*, that may not be done safely by such *Principles* as the *generality* of *Anabaptists* have actually *profess'd*? And so we may see that the *Spirit* of *Anabaptism* is always the same, as it finds *Opportunity*, the whole *Drift* and *Design* of it, centers in nothing but the *World*; a *Spirit* of *Carnality* is the very *Soul* that *animates* it; the *Possessions* and *Pleasures* of the *World*, and to live at *Random*, free from all *Restraint*, is *all* it desires, and *sticks* at no *Means*, no matter how *Impious*, by which it may *compass* its End: No less will satisfie them, than to be Lords of the *Universe*; and let them not think it a sufficient *Vindication* and *Apology* for themselves, to *lift up their Eyes and Hands*, and *protest*, and *abhor*, and *disown* these *Impostures*, *Blasphemies*, and *gross Deceits* of *Franklin*, *&c.* Nothing can be *criminal* in him, in their Sense, but only his *Unsuccessfulness*; Is it, I pray, less Impiety to *devise* a *Temporal*, a *Worldly*, a *Carnal Monarchy*, founded in *Blood-shed*, *Oppression*, and the *grandest* Injustice; *Unrighteousness* far exceeding that of *Nimrod*, or the *Founders* of the *Four Monarchies*; a *Monarchy* to consist of none but *Rogues* and *Whores*, *Traitors* and *Rebels*, *Murderers* and *Robbers*, the *prophane Scum*, *Dregs*, *Lees*, *Excrements* of the *Creation*, *Hypocrites*, *Drunkards*; and after all, *Atheists*, *Devils in human Shape*: I say, is it a less Crime to *Project* such a *Kingdom*, to *Enthrone* Jesus Christ on; or, which is the *literal Truth* and *Design*, in the *Name* of *Jesus Christ*, or less Dishonour to him, than to set up for a *False*, a *Sham Christ*; and under that Disguise, to act all these Villanies? And yet, forsooth, the *Subjects* of this *Fifth Monarchy*, *projected* by them, must,

must, nay cannot, consist of any but such *Hell-hounds*, and must *invincibly, infallibly* suppose a Dissolution of the True *Church* of *Christ*, and an *Abolition* or Disannulling of the Gospel; *Heaven* and *Hell*, *Light* and *Darkness*, are as *consistent* as an *Anabaptistical Millenium* or *Fifth Monarchy* with it, or Christ. By all the *Experience* the World hath had of this *way*, it's evident this *sort* of *People* never had any *true Zeal* for the *Glory* of *God*, the *Propagation of Truth*, Purity of Religion, the *Eternal Welfare* of their *own* or *others Souls*. Witness *all* their *Transactions* in the *Higher* or *Lower Germany*, and here in *England*, during all our *Civil Wars*; *all center'd* in, and *favour'd* of the *World*, the *Flesh* and the *Devil*, and in all their Endeavours against *Babylon* and *Antichrist*, they only aim'd at setting up *Antichrist* in *good earnest*; to perswade Men to *Apostacy*, by *Renouncing* their True Baptism for a *sham* one; that is in effect, to *obliterate* the *Badg* of their *Christianity*; to *erase* their Names out of the *Matricula Ecclesiæ*; to be *branded* with the *Mark* of the *Beast*; to List themselves under *Satan* and *Antichrist*, in order to set up a *new Empire* in Opposition to *Christ*, and to *extirpate* the *Gospel* it self. This is so plain from all the *Efforts* that *Party* made in the *Germanies*, that our *English Anabaptists* are even compell'd to own it, and is so evident from the *Designs*, that *Canne*, *Spittlehouse*, and *Franklin*, set on foot, and *Sedgwick* (whom I have great reason to suspect, from the *Air* of his *Writings*, to have been one of their Gang, however a *Millenarian* that's certain, and so at least next of Kin) that I defie them to *disprove* it. That they actually endeavour to set up a *New Dispensation* in the World, is so clear, that it's *Nonsense*, nay *Madness* to deny it. *Children*, *Infants*, included in all the *former*, they positively, expresly *exclude* in theirs, without any more *Concern*, than for their *Dogs* and *Cats*; so that in effect, they have set up a New *Object* of *Worship*, a *New Christ*, having coin'd

a new *Gospel* for him, a new Kingdom, as they would have it in their *Turkish Millenarian* sense, to be propagated, and for him to be enthron'd or installed in, by ways and means contrary to the *Gospel Rules* and *Precepts*, as shall be shewn afterwards; new *Subjects too*, to consist only of *Men* and *Women*; and new *Saints* to reign with him without one *grain* of *Holiness*, or any thing that Borders upon Vertue or common Probity in them. So that from this their *Blasphemous Diabolical Scheme*, it will follow that our *Anabaptist Millenarian King Jesus*, according to their *new Dispensation*, comes to *Crush* the *Saints*, all Men of *Holy* and *vertuous Principles* into pieces, to *Reprobate* them, and to *elect* none but the most *profligate* and *villanous* part of Mankind to be Insessors with him in his *Kingdom*; and if it be so! I confess indeed all ought to be *extraordinary* and *new*, a *new God*, a *new Saviour*, a *new Gospel*, new *Subjects*, new *Apostles*, new every thing. They set up a *new Church* of their own Invention, taking its *Origine* only from their own *Chimera's*, traduced by no manner of *visible Succession*, having no *existance* for above a thousand Years. I need not name any more. From which it follows, that *Christ* had not a *Church* in the *World* for so many *Ages*, in their account; so that this is a *new Dispensation of theirs* and the *Devil's forging*, his *ceasing* and being *annull'd* or *annihilated*; they pretend to prove themselves to be the *Church* by *lying diabolical Visions*, *Dreams*, *Extasies*, *Voices*, *Revelations*, *Inspirations*, *Miracles*, and hereby have proved themselves as *notorious Impostors* as *Mahomet* himself; and what is more, hitherto through the *wonderful Mercy of God*, all their *Designs* and *Attempts* have been *frustated*, *blasted*, and manifestly *curs'd* by God in the *Germanies* and in this our *Nation* of *England*, during the *reign* of the *Millenarian Parliament*, dissolv'd by *Oliver*, into whose Hands *they resign'd their Powers* 1653.

They

They *Plied* hard to carry on their *Project* of a *Fifth Monarchy*, but were basely *Defeated*, as I have shewn above; and so, *Blessed be God*, have been hitherto notwithstanding their *Prophecies* and divers *Attempts* and *Plots* since, to this very Day, so very *remarkably*, tho' they have left no *Stone unturned*, employ'd the worst of Means and the most desperate *Profligates* as *Instruments*, watch'd all opportunities, *call'd* in the *assistance* of all *Sects* whatsoever; see *Hell broke loose, or an Answer to a bloody and rebellious Declaration*, entituled *a Door of Hope publisht* 1661, *&c.* that as Mr. *Humfrey Ellis* in his *Pseudochristus, p.* 59. 'Of all the 'several *Ways* and *Sects* in the profession of Religi- 'on, which Men separating from the Reformed 'Churches have fal'n into, since the time of the Re- 'formation began, I know none so eminently blast- 'ed of God, that, either for the Congregations of 'them, or particular Persons, have been given up un- 'to, and been guilty of such Errors and sinful Pra- 'ctices as those I now speak of; not to instance in 'times past, and the Practices of those of this Pro- 'fession in *Germany*. See not we their Congrega- 'tions even in all Places shatter'd, and broken to 'Pieces, and that not by the Hand of Man, by the 'Persecution of any Enemies, but by the immediate 'Hand of God, and by the Divisions which have 'risen up amongst and within themselves: That it 'is now a rare thing to find a Congregation of that 'Profession: Some of them there may be yet hold- 'ing together in *London*, but in all the Countries 'hereabouts, where Churches of them have been 'in several Places erected, and where, but few Years 'since, there hath been much and zealous disputing 'for that Way, there is not now, that I know of, 'a Church of them to be seen; but the Members li- 'ving in as scattered a divided Way one from ano- 'ther, as may be, yea refusing to own that very 'Way for which they before so zealously contested, 'as the only Way of God; even *Asham'd* of it, as if

'but a *Carnal Administration*. Have not their 'Churches been the *Nurseries* and *Seminaries* of all 'these many Errors, which have overspread the 'Face of our Nation, that from them have mostly 'proceeded and been sent forth; all these *false Teach-* 'ers, the Instruments of divulging them, *Antitrinita-* 'rianism, *Arminianism*, *Socinianism*, &c. with many 'other gross Heresies; how have they been profes- 'sed in them? Where have the Scriptures been so 'much slighted? and *Revelations*, how much have 'they pretended to them, especially when their de- 'ceitful pretence of *shaking Fits* was so, much in fa- 'shion amongst them? And so from slighting the 'Word of God, have fal'n into all manner of Errors 'whatsoever. *Pseudochristus*, &c. by *Humfrey Ellis* '1650. *p.* 59. —— again I deny not (saith the 'same Author) but some there are of this Way [*viz.* well-meaning ignorant Persons, who follow it in the simplicity of their Hearts, as some of the People did *Absolom* in his Rebellion] of which God only can be the proper Judge, and therefore to be left to his Judgment] who hold fast to the Scrip- tures, &c. 'but have they not cause in all these 'things to take notice of the Hand of God's Justice 'so prosecuting that Way of theirs, and to be very 'jealous whether that Way be of God which hath 'been thus eminently, in *all times* and all along, so 'blasted by God; yea and farther to consider, whe- 'ther there be not just Ground to Judge that their 'separating from all the *Churches* of Christ, which 'are not of their Opinion, and disclaiming all Fel- 'lowship with them as *Antichristian*, which hath ge- 'nerally been the Practice of those of their Way; 'their casting also of Children out of their Churches, 'by denying Baptism to them; leaving all the Ge- 'neration of Mankind in Infancy in the World, the 'Kingdom of the Devil, not owning them to be- 'long to the Kingdom of Heaven the Church, &c.

'Whe-

'*Whether, I say, these be not the Sins, which God hath* '*thus visited upon them,* in his thus blasting their 'Way, and giving up the most eminent *Professors* 'of it to these Ways of Delusion? *&c.* p. 60---- 'How could it be that any Persons should be so 'grosly deceived, for any one so to renounce 'Christ, as to set up himself in his stead? Or for 'any others to harken to such manifest Deceits, 'and to give up themselves and their Faith to such 'a Deceiver? were there not the just Judgment of 'God, giving them up in Judgment thereunto, and 'some great, tho' *possibly secret evil the Cause of it. id. pag.* 55. See *Rom.* 1. 21, 24, 28, 29. 2 *Thess.* 2. 11, 12. I think we need not be so very scrupulous and timerous in enquiring why God so remarkably *blasted* the *Progress* of this *Sect* at that time of Day? the *Event* seems evidently to indicate the *Reasons,* praised be God there were some *Abrahams, Lots* and *Moses's,* and *Daniels* that *stood in the Gap,* who by the *Innocency* and Righteousness of their Cause, (the *true Religion,* the *Glory* of *God,* the *Liberty* of the *Nation,* the *Publick Good* and *Welfare,*) their *Prayers* and *Tears,* their *constancy* in their *Sufferings chosen* by them rather than *sinning,* their *Abhorrence* and *Dread* of these *gross Impieties* and *Delusions, wrestled, interceded* and *prevailed* with *God* to *command* the *destroying Angel* to *sheath* his *Sword.* 'Twas for the sake of his *Church,* not only that *Remnant* of it, those few *Virgins,* that *Handful* of his *Elect* and *Faithful* here, that had never *bended the Knee to Baal,* against them. *All* the then *Sects* of this *Nation* in Combination, with *All* the *Legions* of *Hell* was *Banded,* I say 'twas for the sake of that *sound and true part* of the *Church* and the *Church Universal* it *self,* that *Almighty* God made *bare his Arm* and confounded the *Anabaptistical Millenarian Designs,* which were *levelled* by the *Malice* and *Instigation* of the *Devil* against the whole *visible Church* of *Christ,* against the *Gospel, Christianity* it self, to make good

our *blessed Saviour's Promise*, that these *Gates of Hell*, and all the *Machinations* of *Hereticks* and *Atheists* should never prevail against Her. Let the Reader consult these *Canting*, *Atheistical Millenarian Scriblers*, and he will find their Design, under the *Colour* and pretence of *setting up* the *Fifth Monarchy*, was really to *extirpate* our *common Christianity* the *Church Universal*, and all to gratifie only and solely their *own Lusts*, and to be *Lords* and *Masters* of the *Universe*, to *Monopolize* all its beloved *Wealth*, *Grandeur*, *Pleasures*, *Delights* to *themselves*; and by *destroying* all *Laws*, and taking away all *Restraint*, to *crown* themselves with *Roses*, and to turn the World into a *Seraglio*, and to *swim* in their *Lusts* and *Debaucheries*, as I shall *demonstrate afterwards*. The *Event*, I say, *demonstrates* that the Grace of God had forsaken this *accursed* Generation of *Hypocrites*, abandon'd them to themselve,stheir Lusts, and judicially consign'd them to the *Devil* to be infatuated *and led Captive by him at his Will*; that they might *Discover* their *Insides* to the soberer and more serious part of *Christians*, and become the *Objects* of their *Fear* and *Detestation*, and be thereby aware of them, and studiously *avoid* them, as standing *Monuments* of the divine *Displeasure* and *Derelliction*. And as Mr. *Baxter* saith very well, 'tho' 'God's mind be most plainly reveal'd to us in his 'written Word, yet are his *Providences* also *Teach-* 'ing, and 'tis the Duty of his Servants to read and 'study them especially the *Penal*, *withdrawing* or 'with holding his *Grace*, and *giving* Men up to *be-* 'lieve Lies, and to *vile Affections*, to a *reprobate Sense*, 'and to an *abominable Conversation*: These are such 'Discoveries of the *sore Displeasure* of the most High, 'as should make even the *Beholders* to *fear*, and all 'that stand but near this heavy Judgment, to *fly* 'away from it, as the *Israelites* did at the Cries of 'the rebellious Followers of *Corah*, *Numb.* 16. lest 'the Earth should have swallowed them up also.——

'The

'The Hand of God is apparently gone out against
'your *Ways of Separation* and *Anabaptism*; it is your
'Duty to observe it: You may see you do but pre-
'pare too many for a further Progress, *Seekers, Ran-*
'*ters, Familists*, and now *Quakers*, and too *many*
'*professed Infidels*, do *spring up from among you, as if this*
'*were your Journey's End*, and the Perfection of *your*
'*Revolt*. And it is your Churches, and those that
'lean towards you, that *presently receive the Doctrines*
'of the Deceiver, and are the Stream in which
'some others with them are carried away. You
'may see you cannot hold your Followers when
'you have them: your Work is *blasted*, you labour
'in vain, nay worse than in vain, you do but
'*prepare* them for flat *Heresie* or *Apostacy*. I have
'heard yet from the several Parts of the Land but
'of very *few* that have drank in the Venom of the
'*Ranters* or *Quakers* but such as have first been of
'*your Opinions*, and gone out at that Door.——— Is
'it your Ministry or ours that they bend their Forces
'against? Is it not part of their present business to
'*Do your Work*, and cry down *Infant Baptism*? One
'of the Queries, which they have put to me is,
'what express Scripture I have for *Infant Baptism*?
'I must shew without Consequence, or else confess
'my self a *False Prophet*.] Another tendeth to
'prove us no Churches. The *Quakers* then are
'*Separatists* and *Anti-Pædobaptists*, tho' more———
'have you not well consider'd into what your Socie-
'ties were resolved in *Germany* and other Parts?----
'Is it like to be God's Way, which so ordinarily
'leadeth to, and endeth in such desperate Evils?----
'Nor would I thus Argue from the *Apostacy* of a
'few, or upon some unusual Accidents; but when
'such hath been the Fate of the Stream of your
'Party, from the very first rising of them in the
'World to this Day, I think it not inconsiderable.
'Nor would I thus argue from any temporal Judg-
'ment

'ment or Oppression by a persecuting Enemy, for 'I know that is no such sign of God's Displeasure; 'but if I suspect whether those Persons are in a way 'pleasing to God, whom I see him so usually *deliver up 'to Satan*, I hope I may be excused. *Certainly God's 'Churches are the Places of his Blessing and his Delight*, and 'certainly such *spiritual Plagues* as our Eyes now be-'hold, are as *evident Notes* of God's heavy displeasure, 'as Men expect to see on Earth. *Baxt. Quak. 'Catech.* in his Epistle to the *Separatists* and *Anabap-'tists*, printed *Anno* 1655. And then again 'We 'have, saith he, the more Reason yet to be suspici-'ous, that this is God's disowning of *your Way*, and 'Testimony from Heaven against it, in that he fol-'lowed the first Hereticks the *Simonians* and their 'Followers with the same kind of Judgments, and 'by such fearful Desertions, did then witness his 'Detestation of those that withdraw from the Uni-'ty of his Church. *id. ibid.* To return to the De-sign of these *Murtherous Saints*, I told you it did not Center in the utter *Extirpation* of this *particular Church of England*, but even of the *universal visible Church of Christ* in all Parts of the World; and thus the *Millenarians* tell you (they might be *Anabaptists* too for ought I know, their Design exactly the same at least, no matter for any distinction as to some particular Opinions, so long as they *agree* and *unite* in the *main design and end)* in their *Door of Hope* printed *Anno* 1661 *p.* 7. —— "And for this Works sake we 'desire not to love our Lives unto the Death, nei-'ther will we ever (if we may speak so great a 'Word with reverence in the fear of God) sheath 'our Swords again, until Mount *Zion* become *the joy 'of the whole Earth*, a Mountain of Holiness, and 'an Habitation of Justice: Until *Rome be in Ashes 'and Babylon become a hissing and a curse, the border of 'wickedness, and the People against whom the Lord hath 'indignation for ever, there being left unto her neither

'*Name*

'*Name nor Remnant, Son nor Nephew.* For that we 'are not purposed, when *the Lord* shall have *driven* '*forth our Enemies here in* these Nations, and when 'we shall *in a holy Triumph* have led *our Captivity* '*Captive* to *sit down* under our *Vines and Fig-Trees*, 'but to go on to FRANCE, SPAIN, GERMA-'NY and ROME, and DESTROY THE BEAST 'AND THE WHORE, to *burn her Flesh with Fire*, 'to throw her down with Violence, as a Millstone 'into the Sea, and that she may be found no more 'at all, *Rev.* 18. 21. *Jer.* 51. 35. to bring not on-'ly these but *all the Nations* to the *Subjection of Christ* 'that the Kingdom may be the Lords, and to per-'fect the Deliverance of all the Saints, *&c.* And 'this is much more than a *National Quarrel*, that 'which is the Test now being the Interest of Christ, 'the Blood of the Saints, the Interest of *the good Peo-*'*ple, the Liberties of all Men*, and the *undoing of all* '*the sinful oppressions and Yoaks of the whole Creation.* 'The Controversie now therefore lies between *Zi-*'*on and Babylon*, and therefore we *assert*, that it is 'lawful for the *true spiritual Seed*, [yes indeed of *Whores and Rogues, Beggars and Vagabonds, Murthe-*'*rers and Thieves*, and *canting whining Hypocrites, Cob-*'*lers and Tinkers, Sweep-Kennels* and *Gold-finders, Ped-*'*lars and Gypsies, Pick-pockets* and *Bankrupts*, oh the sanctified Race!) 'the Legitimate, Heirs of the 'Promises of the World [because beggar'd by their Drunkenness and Debauchery, and so wanting and in great need of the Estates of *Princes, Nobility*, and *Gentry*, to carry on their *Spiritual Work* of *Seraglio-*'*nism.*] *Rom.* 4. 13. 'to *rise* up against the Carnal, Ser-'pentine Seed, who are the destroyers of the Earth, '*Rev.* 11. 18. to possess the Gate of their Enemies 'to bind their Kings in Chains, and their Nobles 'in Fetters of Iron [to take possession of their Wealth, and to *ravish* their *Queens, Princes, La-*'*dies*, their *Wives* and *Daughters*, and to make

Princes

Princes and *Lords* hold the Stirrups for *Saint-Taylors* and *Coblers*, and to be their *Lacquey*, *Grooms*, and *Turn-Spits*.] — *p.* 8. Then again afterward, ' Now therefore to come to the matter of our De- ' claration We declare, (1.) That we will not ' have one Stone of *Babylon* for a Corner, or for a ' Foundation, *Jer.* 51. 26. ' We will not have any ' thing to do with the *Antichristian Magistracy*, ' Ministry, Tithes, *&c.* which are none of *our Lords* ' *Appointment*, &c. We will not make any League, ' nor joyn any affinity with them, *O! by all means take Care that the righteous Seed be not polluted and mongrell'd.*] — ' And we cannot but look upon the ' National Ministry, even in its greatest *P.* 16. ' *Reformation* and Purity. [Woe be to all the reformed Churches, even *Holland* it self, though formerly a *Goshen* for many of our persecuted *Saint-scape-Gallows*, *&c.*] in the time of the late O. C. [Spittlehouse's *Moses*] and his Friers, as Antichristian, [all the Churches you see in the World as well as *Rome*, the Protestant Churches of *France*, *Germany*, *Switzerland*, *Sweden*, *Denmark*, *Scotland*, *all Antichristian*, without any limitation or exception, till they have past an *Anabaptistical Millenarian Purgatory*] ' and that which ought to be dis- ' owned and separated by all the true Churches of ' Jesus Christ in their Foundation, Call, standing in ' the Parish Assemblies and Maintenance, *&c.* And ' as *Babylon* will be destroy'd, and the *false Antichri-* ' *stian Church will be no more*, so the true Church ' and Spouse of Christ will be brought out of the ' Wilderness, from all her Dispersion, Darkness, ' and Confusions, and will be purged and purified ' from all her Corruptions, both in matter and form; ' and from the rise of the Witnesses, the preaching ' of the everlasting Gospel, the beginning of the ' downfal of Antichrist, and the setting up the ' Kingdom of Christ, the Churches of Christ, and ' sincere Professors of the Gospel, with the Additi-

' on

'on of new Converts, will begin to 'appear with the Lamb on *Mount Zion*, 'in all the Primitive Glory and Purity 'of the New-Testament Churches, for 'Matter *Doctrine*, and Order. [O glorious times! now for the spiritual *Marriages*, as soon as the dipping is over, *Munsterian Salamanca* - Weddings! as coarse as it looks, yet *Riot* and *Licentiousness*, Filthiness and *Impurity* is the burthen of the Song; after all this *religious Cant*, all this is nothing but a *Satanical Tranfiguration*, as will appear afterwards, in spight of all they can pretend, or dare to urge to the contrary. In a word, the prosperous Success of these *Millenarian* Saints for a time, in their Wars at *home* and *abroad*, did actually, I confess, strike a *Dread* and *Terror* into all the *Princes* of *Europe*; their *design* being notorious, to carry their *Arms* into the *Continent*, and so to rival the *Turks*, either to enter into a *Coalition* with them (which from their Principles may be conceiv'd feasible enough) or to erect their *Trophies* over them also: insomuch that the *States General of the united Provinces* thought it absolutely necessary, after several prodigious Losses sustained at Sea from the victorious Arms of our *Enthusiastical Millenarian* Government, to Court *Oliver* and that *Millenarian Council of State* and *Parliament* at any rate for a *settled Peace*, being upon the very *brink of Ruin*; and after some very disagreeable and uneasie Compliances, as engaging to *Oliver* for ever to *Discard* the Family of *Nassau* from the *Stadtholdership*, *&c.* they effectually engag'd him to dissolve that *Enthusiastick* Parliament, and to remove that Generation of Men, whom they lookt upon as their most bitter and implacable Enemies and Rivals, from all his Councils, and all places of Trust, assuring him, at the same time, that if he would assume the Government 'into 'his own Hands, *they would be ready to accord with* 'him upon more moderate Terms [than they had hi-

Door of Hope in Hell broke loose. P. 17.

'therto

'therto insisted upon] and enter into such a *defen-*
'*sive* Alliance, as should *secure* him against Foreign
'and Domestick Enemies: *Subb's further Justificati-*
'*on of the present War against the United* Netherlands,
1673. p. 110. 'Hereby they gain'd *Oliver*, to
'contrive a Period for the pretended Parliament,
'with a Resignation of their Power into his Hands,
'*Decemb.* 12. 1653. All this it very much behov'd
them to do, and much more, if it been requir'd of
them, since they very well knew, '*That the Con-*
'*vention*, says *Stubbs*, Summon'd by the *Council*,
'and vulgarly call'd *Praise-God Barebone's* Parliament,
'were as averse from the *Dutch* as any Men; they
'look'd upon them as *Carnal* and *Worldly Politicians*,
'*Enemies to the Kingdom* of Christ, and such as
'would, upon all Occasions, *retard* the Progress of
'the Saints and People of God, in overturning the
'Powers of this World; that *Antichrist*, that Man
'of Sin could never be destroy'd in *Italy*, whilst
'the *Dutch* retain'd any considerable Strength in the
'*United* Provinces: *Stubb's Further Vindication, &c.*
p. 91. And in the Margin he tells us, 'That, at
'*Black-friers* Meeting, they pronounc'd *all the Re-*
'*form'd Churches* (but especially the *Dutch*) to be as
'the Out-works to *Babylon*, and that they must be
'taken down, before there could be any coming at
'the main Fort. They did *devote* them to De-
'struction, and presag'd their Destruction out of
'several Texts of Scripture accommodated there-
'unto, *Id. ibid.*

'The Nicety of the Flag they did not much in-
'sist upon, nor assert the Dominion of the Seas;
'but they did hold it necessary in order to the
'Coming of Christ, and the Personal Reign; that
'the Seas should be secur'd, and be preserv'd as
'peaceable as the Land; and that all Powers, whe-
'ther by Sea or Land, ought jointly to submit unto
'the Scepter of K. *Jesus*; whose Ways, *they*, and

'not

not the *Hollanders*, were to prepare. As for the Procedure of the Dutch, by way of Petition, they thought it might be continu'd, since the *Power* of the *Council of State*, was *all one with that of the Saints*, and theirs deriv'd from him, *to whom all Power is given.* And upon that account, the *Dutch* ought to continue their Addresses of *Messeigneur's*, and *Tres-illustres Seigneur's*, most *Honourable Lords* unto the said *Council*; not in that Sense wherein it is forbid by the Gospel, but in that whereby our Lord Christ assumes such *Titles*, and likewise confers them on the Saints; that the Signification, not the Sound of Words was to be attended unto, *&c.* The *Saints* therefore might tolerate them *without Scruple*, and the *Dutch* ought not to *refuse* them, lest it should be deem'd a *Rejection* of the *Kingdom of Christ*, which was now approaching; that the *Dutch* ought to *kiss the Son, lest he be angry, and they perish*; and should have a care how they contemn'd *his Holy Ones*, lest they were *chastis'd with the Rod of Iron.* In fine, so little did they value these empty Titles in reference to the World, that if the Deputies would salute every *Mastiff Dog* or *barking Cur*, in *England*, with the Complement of *Monseigneur*, they would not resent it as an Indignity. The *Ambassadors* were now more perplex'd than before; it was difficult to treat with, and impossible to prevail upon these Men; They were now in danger to be absolutely ruin'd as *Enemies of Christ*, rather than of *England*; and a *Coalition* with *England* would not satisfie, except they likewise annex'd their *Provinces* unto the *Fifth Monarchy*; *Stubbs, p.* 92, 93. What now can be plainer than the Extirpation of the whole *visible Church*, projected by these Saints, as well as the Conquest of the whole World. So that what we find *rail'd* against by the *Sectaries*, in the *Pope*, *Mahometans* and *French*, by only *turning the Tables*,

is

is what themselves would fain be at; to have all the World of their own Sentiments, and their own *Subjects* and *Vassals*. And let any impartial Persons judg, by this little *Specimen* of their Spirits in their *Managery* of the *Dutch*, and what I have hinted out of *Spittlehouse*, *Sedgwick*, and *their Door* of *Hope*, whether any Generations of Men in the World, can be more *Arbitrary*, and *Tyrannical*, and *Insolent*, and *Haughty*, than themselves? And yet this is the *Righteous Cause of Freedom*, *Justice* and *Righteousness* that they profess: *Second Narrative of the late Parliament so call'd*, p. 12. Or, as they explain themselves, in their *Door of Hope* —— 'by the Kingdom of 'Christ, or that 'part of it under the *Kingdom of the* 'Sion, which respects the Government of a well-'order'd Common-wealth; we mean, That we 'should have the best of Men, of sound Principles, 'of known Integrity, haters of Bribes and Cove-'tousness, lovers of Mercy and Justice, for our 'Magistrates and Governours, that we might have 'the Word of God for our Rule, *&c.* *Hell broke* 'loose, p. 10. These would be Heavenly Times indeed, to see such Saints, such Men of *Integrity*, *Mercy*, *Justice*, and the like, start immediately out of *Rebels*, *Traitors*, *Murderers*, *Robbers*, *Plunderers*, *Oppressors*. For all these, these very Men must of necessity be, and the most contrariant Actors in the Universe; and Despisers, Contemners, Violaters of this very *Word of God*, which they profess should be their *Rule*. Impudent Varlets, to dare to vent such stuff as this, to Men of Sense, and to publish it to the World! To think to gull Mankind into such a *sottish Belief* of the *Saintship* and Justice, of a *parcel* of *Rabble*, that must unavoidably be *Scandals* to the *Banditti* themselves, and the most *execrable* Villains in the World, and a *Reproach* to *Humanity* it self, in its greatest *Degeneracy* conceivable; *devoid* of all *Grace* and *Common Morality*, and no more acted or influenc'd by the

Spirit

Spirit of God, than the *New-England Pawaws*, or even the *Damn'd in Hell*, in order to be *qualify'd* for such a *Diabolical* Enterprize; by so much the more abominable and odious, by how much they endeavour to *Mask* and *Gild* it over with such *specious* and *godly* Pretences.

Having now, I think, pretty well reconcil'd our *English Anabaptists*, with their *Primitive Fathers*, *Jack* of *Leyden*, and the rest of *that Foreign Crew*, I shall once more (and then take my leave) address my self to our old Friend *Prophet Canne*, and turn his own *Artillery* upon him once more. The next thing then that I shall infer upon him, and *animadvert* upon, is, the *Abhorrence* our *English Anabaptists* have for the *Civil Government* of the *World in general*, and then particularly *Monarchical*, as well as the *Government* of the *Church*, by an *ordinary*, *standing*, *successive Ministry*, in the *respective Nations* of the World that profess *Christianity*. *Monarchical Government* they utterly *disown*, or Government in a Nation by a *single Person*, as inconsistent with *Christianity*, and entrenching upon the *Sovereignty* of *Christ*; and *own* no *Throne* but *God's Throne*, and therefore call *Monarchy*, *Antichristian*, and *Dragonical*, and *Beastly*. To this purpose, in opposition to our *Legal Monarchy*, *Canne* calls the *High Court* of *Justice*, that murder'd K. *Charles* I. of *Blessed Memory*, *God's Throne* (Voice from the Temple, p, 14.) *for the time being*. After those Powers were *chashier'd*, and *dissolv'd*, then he tells us, That God *rais'd* up *Oliver* (p. 15.) for the Throne's sake, that *they might not be any longer polluted by such a Generation of corrupt Men as sat in God's Throne before*, p. 15. *And here by the way*, saith he, '*Let me speak a word unto such as shall sit next* '*upon the Throne*; I would have Men consider well '*before hand what they do*: It's God own Throne, '*and to speak comparatively, it's the only Civil* '*Throne* he hath now in the World; by it he will

'do mighty and terrible Things, and therefore 'such as are not for Christ, and for the carrying on 'of his Design in the World, He *will lay them aside* 'one after another, and *set up such* as shall pour out 'the *last Vials* quickly upon *Monarchs and the Anti-* 'christian *Kingdom*, p. 16. Accordingly he tells 'us,———*Kings, and Kingly Power* shall be cast out 'from the Nations; ——— and——— as Monarchy 'falls, so *falls Antichristianism*; when no Foot-steps 'of *Monarchy* remain, nothing then will stand of 'the *Antichristian Kingdom, which came in with it*, 'and hath ever since been upheld and supported 'by it, *p.* 20. So in the *Narrative*, our *Millenari-ans* call'd *Oliver*, who took the Government upon himself as a *single Person*, the *Golden Calf*, *Babylonish* and *Antichristian Brat*, (Second Narrative of the late Parliament so call'd, Printed, 1658. p. 9.) and from a *Moses*, as *Anabaptist-Millenarian Spittle-house* call'd him, this same *Millenarian Author*, and I suppose *Anabaptist* too, degrades him to a *Judas* and *Jeroboam* (p. 38.) for Dissolving the *Barebone* Parliament of *Millenarian Enthusiasts*,, and assuming the Government himself, out of an *Inveteracy* and *Antipathy* to any thing that resembl'd *Monarchy*. And in their *Door of Hope*, Printed 1661, these same Sparks express themselves thus: 'Nevertheless God hath now taken away all our *Banks*, and 'permitted this old Enemy to come upon us as a 'Flood, *Isa.* 59. 29. And now *Charles Stuart* is 'Proclaim'd King of *England*; In whom is contin-'u'd from *Nimrod*, their *First Head and Original*, 'the *Succession* of the same *cursed Seed* and Serpen-'tine Off-spring, which by a continued Series runs 'through the Veins of the *Assyrian*, *Persian*, *Grecian*, 'and *Roman* Monarchies. So that now this com-'mon Enemy (the Seed of *Ham*) is risen up in the 'Spirit of that *Murtherer*, *Cain*; in the Spirit of 'Esau, *Pharaoh*, *Amalek*, *Nebuchadnezzar*, *Haman*, 'in the Spirit of *Herod*,—of the old Heathen *Perse-*

'*cutors*,

'*cutors*, such as *Diocleſian*, in the Spirit of the Monſtruous, Cruel, *unparallel'd Beaſt*, *Rev.* 13.——— 'in the Spirit of that Scarlet, filthy Whore, *Rev.* '17.——— We ſay, they are now riſen up 'in this Spirit againſt the Lord, againſt his Chriſt, 'and People; This is the Spirit that put to death 'our Lord Jeſus Chriſt, and that Murther'd all 'the Martyrs: *Door of Hope*; Publiſh'd entire in *Hell broke looſe*, 1661. p. 3.

Firſt, Then as to our *Anabaptiſts* and *Millenarians Abhorrence* of *Monarchy* or *Kingly Government*, as *Antichriſtian* or *Diabolical*; whence all this *Hatred*, *Antipathy* and *Averſion*, but from a *private* or *ſecret Spite* againſt *Chriſtianity* it ſelf in the *bottom*, from that antient Enmity between the *Serpent's* and the *Woman's Seed*? If *Kingly*, I mean *Civil*, *Worldly*, *Monarchical Government* proves to be even *God's own Ordinance*, which *none* but even *Atheiſts* can deny, none but *Enemies* of the *Holy Scriptures* themſelves. If, I ſay, this can be prov'd, and withal, that *all Kings* in the World that come by their *Power* and *Authority* in a *lawful way*, in direct and full Conſequence of the *Laws* of their *reſpective Monarchies*, are really and literally *Chriſt's Vicegerents*, and derive their *Authority*, and *can* have it only (excluſively of all the World) from him, as the *Fountain* of all *Power* in *Heaven* and *Earth*, and conſequently, only *Dependent* on him, *Repreſent* him, *Act for* and *under* him as *Miniſters* of his *Mediatorial Kingdom*, and of his *Providential Government* of the *World*; then it muſt unavoidably follow, that theſe *Anabaptiſts*, *Millenarians*, and *all* thoſe who agree with them, are *ipſo facto*, *Antichriſts*, or *Antichriſtians*, *Oppugners* of, *Rebels*, Enemies to *Unction*, to the Authority of *Chriſt* himſelf in his *Miniſters*, and *Repreſentatives*; and ſo without Repentance, they muſt infallibly [if wilfully ignorant] periſh everlaſtingly; if we may argue from the Word of God, *Rom.* 13. if the Word of

God be *true, infallible,* and the Punishments and Threatnings therein contain'd, not meer *Scarè-crows* and *Amusements.*

In order to a thorough and solid *Confutation* of their *Antichristian* Principles, I shall do these things:

First, I shall prove that *Monarchy* is God's own *Establishment* and *Ordinance.*

Secondly, That it now, since his Ascension under the *Gospel-Dispensation,* derives it self immediately from Christ, as Θεάνθρωπος, God-man.

Thirdly, That whoever deny it, or oppose it, are *Antichrists,* or *Antichristian.*

First then, I affirm as an *undoubted Christian Truth,* that *Monarchy,* or *Kingship,* is God's own *Establishment* and *Ordinance* by Christ, and is as plain and evident as any other *Verity* in the *Sacred Oracles,* even as any *Article* of our *Faith.* To begin with the Authorities of the *Old Testament, Deut.* 17. 14, 15. It's thus said by *Moses,* the *Prophet* of the Lord, unto the Jews, God's *Peculiar, Beloved, Elect* People, his *Church, when thou art come into the Land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me like as the Nations that are about me. Thou shalt in any wise SET HIM KING OVER thee, WHOM* the Lord thy God shall chuse, *&c.* Here we have the express *Institution of Monarchy or Kingly Power* over the People of God. His Church, to be govern'd by them with as *Supream, Uncontroulable, Irresistible, Absolute* Authority, as other Neighbouring Nations were Govern'd; here's not only *Institution* barely, but *Approbation* too, it's propounded unto the *Israelites* as an *Honour,* and a *Favour,* and a *Blessing,* as predicted before-hand *by the Patriarch* Jacob, *when he solemnly call'd his Sons about him before his Death, and as a Prophet Bless'd them.* Judah, *thou art he whom the Brethren shall praise, thy Hand shall be in the Neck of thine Enemies, thy Father's*

ther's Children shall bow down before thee; Judah *is a Lion's Whelp, from the Prey; my Son, thou art gone up; he stoopeth down, he couch'd as a Lion, and as an Old Lion, who shall rouse him him up? The Sceptre shall not depart from* Judah, nor a Law-giver from between his Feet, until *Shiloh* come, *&c. Gen.* 59. *v.* 8, 9, 10. But then they were not to have a King of their own *Choice*, God himself reserv'd this Prerogative to *choose* for them first, and then they were to *choose;* and that was only to *acquiesce* in, and submit unto, without the least Shadow of Opposition or Contradiction to his *Choice*, and so to *make* it their *own Act* by an *obediential Concurrence* or *Acceptation;* which they dar'd not to refuse, having smarted severely for their Rebellions before-hand; as in the Case of *Corah, Numb.* 16. *Miriam* and *Aaron, Numb.* 12.-*&c.* When the time should come, when *Jacob's Blessing* of *Judah* should take place, and *Monarchy* be settled amongst them, God was to make *choice* of the Person who should first mount his *Throne;* 'twas God who should *give* them a *King*, and invest him with the *Regalia*, the *Uncontroulable* and *Paramount Authority*, *Consecrate* him, and *Anoint* him to that *high Office*, and not the *People*. Thus we find the *Israelites*, in their Application to *Samuel*, desir'd him to make them a King, it's reasonable to suppose that they would have him as a Prophet, to intercede with God to *Choose* or *Appoint* a King over them; which was granted by God, tho' their Requeest displeas'd him, in that they were not contented to wait His *appointed Time* and *Pleasure;* and he, in his *Anger*, Gave them, or *Chose* them a King, 1 *Sam.* 10. comp. with *Hos.* 13. 11. *Acts* 13. 21. (to see the Unhappiness of the Peoples *interposing* in these Matters, such an one as they deserv'd, *unfortunate* to Himself, and *unfortunate* to his People, consult his Story) and took him away in his Displeasure; Rejected *Saul* from being King, and *Translated*

the *Kingdom* from the *House* of *Saul*, to *David* of the *Tribe* of *Judah*. And that which is very *Remarkable*, is, as the *Israelites* Requested a King, after the manner of the Neighbouring Nations, *unseasonable*, *out* of *time*; so the Divine *Providence* thought fit to give them a *Prince* of the *Tribe* of *Benjamin*, and not out of the *Royal Tribe* of *Judah*, to whom the Royalty was *Appropriated* by the *Divine Decree*, and to which afterwards it was expressly *affix'd*, and to which all *Christian Monarchs* should succeed, in pursuance or consequence of God's own *Covenant*, as I shall shew in its due place. But to pursue our present Design; to the same purpose it is said by the Spirit of God, that *Monarchy*, in a general Sense, is from God, as its *efficient Cause*, Prov. 8. 15, 16. *By me Kings reign* [and not by Men] and *Princes decree Justice. By me Princes rule, and Nobles, even all the Judges of the Earth.* To this, that of *Rom.* 13. 1, 2. may be *parallel*; *There's no Power but of God, the Powers that be, are ordain'd of* [by or from] God as their *Efficient* and *Original Cause*; and the Powers here spoken of, were *Kingly* or *Monarchical*; and what is more, *Legal*, *Lawful Powers*, such as *Christians* were bound in *Conscience* to *obey*, ver. 5. Whom to *disobey*, was *Sin*; and to *resist*, *Damnation*, and *just* too, *ver.* 3. which the common *Light* and *Dictates* of *Nature* will inform us, cannot be affirm'd with any Shadow of Truth, of *unjust Powers*, *usurping Powers*, which are *Tyrannical*, having no *Title*, no *Claim* to our Obedience, either from *themselves* or *others*, and cannot *deduce* their *Title* from God, no more than *Sin* it self; and have no more *Right* to *Govern*, than *Assassins* have to *cut* our *Throats*, or *Thieves* to *break* open our *Houses*, or *impure Persons* to commit *Adultery*, or Sons of *Belial* to *Swear* an *honest* or *innocent* Person out of his *Estate* or *Life*; And therefore, 'tis the *grandest Absurdity* in the World, to *interpret* these *Texts* of the Apostles, of *any Powers*,

ers, right or *wrong,* that are in *Possession;* this is to alter the Nature of Things, and in effect, to say there's no *right* or *wrong,* or to make them *Reciprocal Terms,* and to *Legitimate* all the *Usurpations* and *Injustices* in the World, and to make way for, and to encourage every *profligate Desperado,* that will but venture a *Hanging,* or *Knocking* on the Head, to seize the Throne, and expose all Kingdoms to perpetual *Revolutions,* and to destroy all the *Order* that God hath most mercifully Establish'd for the *Peace* and *Publick Good* and Comfort of Mankind. I might, were it necessary, deduce this *Divine Institution* or *Establishment* of Monarchy from the very Creation it self, from *Adam,* thro' all the *Patriarchical Ages,* before and after the *Flood;* and shew, that the *Patriarchs, Abraham, Isaac* and *Jacob,* all belov'd and highly favour'd of God, were *Kings,* and exercised *Kingly* Authority in all the *Branches* of it, and were look'd upon as such, *call'd* and *treated* so by other *Kings.* I might instance, that even under the *Theocracy* it self (whilst God deliver'd his *regal Mandates,* by 'Urim and *Thummim, Visions, Oracles, Prophecies,* 'Sc.) that yet He appointed *One Supream Vicegerent* 'over the Jews, and not *many;* for, as for the 'Sanhedrin, they were but as *Moses's* or the *High* 'Priest's Privy Council, or as *delegated Judges,* be-'cause of the multiplicity of Business: *One,* I say, 'and not *many;* witness, *Moses's* Forty Years be-'twixt *Egypt* and *Canaan: Joshuah* near Sixty Years 'settling them in *Canaan;* after them, *Judah;* af-'ter him, *Othniel;* then *Ehud;* then *Shamgar;* 'then *Deborah;* then *Gideon;* then *Tolah;* then 'Jair; then *Jeptheh;* then *Sampson:* but never a-'bove one at a time: *Necessity of Christian Subjection;* Printed, 1643. p. 5. It were the easiest thing in the World, to prove *Monarchy* or *Government* by a *single* Person, to be the only Scriptural Government, if we had to do with Persons that had

any *real* and *inward Veneration* for them, that sincerely own'd them for a *Rule*, as they profess; but only *indeed, pretendedly, dissemblingly, knavishly*, to *delude* and *sham* the *Ignorant*, and *hairbrain'd*, and *sottish*, *unthinking*, *insincere*, *hypocritical*, and naturally *villanous* part of Mankind *dispos'd* of themselves; and by the Sleights and crafty Management, and Insinuations of the Devil, to receive any Impressions, Doctrines, Practices that encourage and promote their Temporal and Carnal Ends; I say, might easily prove *Monarchy* to be the only *Government*, even as to *Form*, that ever had the *Divine Approbation*, as well as *Stamp* or *Ordinances*, had I to do with such who would be determin'd by Scripture, *Ordinances* and *Presidents*; but *Experience* demonstrates the *Adversaries* to *Monarchy* (let them be of what *Sect* or *Denomination* whatever) the least apt to be held to that *Rule* or *Judg*, not only as to *Government*, but any thing else; and make no other use of it, but as their grand *Patron* and *Master doth*, to deceive, and to countenance *Antiscriptural* and *Damnable*, *Unchristian*, and *Antichristian* Designs. 'Tis *observable* and *probable* enough, that these *Antimonarchical*, *Antichristian Sects*, make no other use of the the Scriptures, than *Hobbs*, *Spinosa*, *Vaninus*, and that *Crew*, and to every whit as ill *Purposes*; or as *Witches*, *Wizards*, *Sorcerers*, and *Necromancers* do in their *Sorceries*, and *Magical Operations*; that is, in short, only employ, and manage, and fight with it, against it self, in order to *subvert*, *undermine*, and evaporate it into Air, meerly to destroy it. Otherwise, how easily might it be shown, beyond all possible Reply or Contradiction, that *Abraham*, *Isaac*, *Jacob*, were actual *Kings* as well as *Priests*, and by Office too. This is so plain, that nothing can be more. 'The *Patriarchs* Govern'd, not only in 'Oeconomy, but in *Polity*, even so far as in highest 'Affairs, *viz.* of *Life* and *Death*, in Peace and

'War;

' War: They *built Altars*, and offer'd Sacrifice.
' God calls *Abraham* a *Prophet*, *Gen.* 20. 7. And the
' Children of *Heth*, call him a *mighty Prince* or *King*,
' *Gen.* 23. 6. And as they call'd the *Patriarch* a *King*,
' so St. *Peter* calls a *King* a *Patriarch*, *Acts* 2. 29. So
' little difference he understood between them.
' Neither was it other for Substance than one Go-
' vernment of God, that began in the *Patriarchs*,
' went thorough *the Judges*, and ended or rested in
' Kings; they being *all* equally of one *Type*, *Depu-*
' *tation*, *Presentation*, Vicegerency: *See the* Revin-
dication *of* Psal. 105. 15. *Printed*, Ann. 1643. To
any but *Hobbists*, *Republicans*, and *Anabaptists*, it
might appear as clear as a Sun-beam, that these *Pa-*
triarchs were *de facto Monarchs*, and *Uncti Domini*,
the *Anointed* of the Lord; as appears as clearly in
the Context of *Psal.* 105. as, that God Created the
Heavens and the Earth, in the *1st* verse of *Gen.* 1.
tho' they were not externally Anointed, tho' it
were not in use then. ' St. *Augustin* (as the Author
' of the *Revindication* says, p. 11.) moves this
' Question; How the *Patriarchs* could be call'd *A-*
' *nointed*, *antequam esset Unctio*, before the regal *A-*
' *nointing*, as yet was. It is very plain, he speaks
' of the *Regal Anointing*; for he adds immediately,
' *ex qua hoc Nomen impositum est Regibus*: by which
' Anointing, the Name Anointed, is attributed to
Kings. So that, the Sum of the Father's *Quere*, is
' only this; Why this Name *Anointed* (usual and
' proper to Kings) should be spoken of the *Patri-*
' *archs*, while as yet, no Unction was in use? And
' it is to be supply'd in Answer, That the *Regal*
' *Unction*, as yet, was not, in the *Ritual way* of it,
' but in the *Virtual* way, it was. And if the Man
' thinks to snatch Advantage, because the Father
' speaks at large, *ideo Christi, quia etiamsi latenter,*
' *jam tamen Christiani.* That the Patriarchs might
' therefore not amiss be call'd Anointed, because

' they

'they were even then Christians, tho' veil'd. Let 'him look before that, and he shall find him ex- 'pounding it in a straiter Sense, *Unde ergo illi jam* 'tunc Christi appellabantur? *Nam Prophetas illos fuisse* 'legimus. Why were the Patriarchs then call'd 'Anointed? Because (as we read) they were '*Prophets*. And before that (as the first Sense) 'speaking of the special *Anointing*, he makes the same 'to begin, and rest only in Kings; *Quod à Saule* 'cepit, cui David successit in Regno, atq; inde cæteri & 'Reges Judæ, & Reges Israel, continuatione Sacratæ, 'consuetudinis ungebantur. Which Name *Anointed*, 'began in *Saul*, whom *David* succeeded in the 'Kingdom; and thence was the Sacred Rite con- 'tinu'd to the several Kings of *Israel* and *Judah*. '——— St. *Jerome* vindicates this place of the 'Psalm justly, against certain Jewish Doctors, who, 'in hatred to Jesus Christ our Lord, the true Mes- 'siah, perversly seem'd to argue hence, That none 'were to be call'd *Christ's Anointed*, that were not '*Anointed* with the Regal Unguent. Whereupon he 'infers, *Ecce ante Legem Patriarchæ non uncti Regali* 'Unguento Christi dicuntur. Behold, before the Law, 'the Patriarchs are call'd *Anointed*, which were 'not *Anointed* with the Regal Unction. And that 'he means materially, and even that intimates 'that Kings, which (since the Law) are not A- 'nointed so *materially*, and so *ritually*, are, never- 'theless, *virtually*, and *divinely God's Anointed*. 'Further, least any should imagine, that he should 'exempt Kings from being specially understood in 'this place, he else-where applies it to them alone. 'As *commenting* upon *Isai.* 15. 1. where God calls '*King* Cyrus *his Anointed*; and that according to 'the manner of the Hebrews, whose Regal En- 'sign was Anointing: *Unde & Saul Christus Domi-* 'ni dicitur, & in Psalmis legimus, nolite tangere Chri- 'stos meos: Whereupon (says the Father) *Saul* is

'call'd

'call'd the Lord's Anointed; and likewise, we 'read in the Psalms, *Touch not mine Anointed:* Re-'vindication *of* Psal. 105. *ver.* 15. *p.* 11, 12. How evident would, I say, the Divine Origine of *Monarchy* or *Kingship* appear, and how readily would it be subscrib'd unto, and embrac'd, had we to do with *Christians*, who *allow* the *Scriptures* to be the *Oracles* of *God*; but alas, we have in this *Point*, a Contest with *Republican Atheists*, under the *Masquerade* of *Saints* and *Christians*; who, under *the Rose*, make a *Mock* at the *Bible*, and give more *Credit* to *Aristotle's Politicks*, and have a greater Veneration for him than for *Moses*, and for *Hobb's Leviathan* than for St. *Paul's Epistles*; and therefore, setting aside the History of the *Creation*, and the *Propagation* of *Mankind*, they write as if they were *ignorant* of the *Original* of the *World*, as if Mankind first sprung out of the *Mud* and *Slime* of the Earth, and write like meer *Pagans* or *Infidels*, looking upon the *Divine Oracles*, the *Antientest History* or *Book* in the *World*, by many *Ages*, as an old *Almanack*, out of *Date*, and altogether useless and improper for their great Work of new *modelling* and *debauching* the World. And thus, in downright *Opposition* and *Contradiction* to the *History* of the *Creation*, as if they never heard or at least did not give the least Credit to it, no more than to the *History of the seven Champions*, or *Guy* of *Warwick*, would make the World believe that *Anarchy* was before a *regulated Government*, *&c.* But to proceed to allege some other *Scriptures:* The *Holy Scriptures* then teach us in general, That *all rightful Kings whatever*, or *wherever*, in or out of the *Church*, are set up by, and derive their Authority from God, *Pagans*, or *Jews*, or *Christians*. We read of *Pharoah* King of *Ægypt*, that of him God said, *Exod.* 9. 7. *I have raised thee up.* *Elisha* from God *design'd*, *anointed*, and *constituted Hazael* King of *Syria*, 2 *King* 8. 13. Here you see that the Kings of *Ægypt*

'*gypt.* and *Syria*, are no less of God's making than 'the Kings of *Israel.* Are not *Pharoah*, *Abimelech*, '*Hiram*, *Hazal*, *Hadad*, no less honoured with the 'Compellation of Kings, than *David*, *Saul*, or *E*-'*zekiah*? Be what they will, God's Creatures they 'are, and of his making only. *Jer.* 29. 9. God doth 'honour *Nebuchadnezzar*, by naming him his Ser-'vant, his Servant, conceive it κατ' ἐξοχὴν by way 'of excellency, the same Compellation it is, which 'God giveth to *David*, a *King* according to his own 'Heart. *Nebuchadnezzar the King of Babylon my Ser-'vant.* If what we have said cannot suffice, let them 'turn over to *Isa.* 45. 1, 2. Thus saith the Lord to '*his anointed*, to *Cyrus*, &c. a Proof able enough to 'stop the Devils Mouth [who perhaps, without an '*Hyperbole*, may be suppos'd modester than a *Canne*, '*Spittlehouse*, or a *Milton*, who made not the least 'word of a Reply to any of the three Texts our Sa-'viour alleged against him.]

'Again, we are told in the *Book of God*, that there 'is no Kingdom but of his giving, no Kings but of 'his making, no King unking'd but by his doing. [If this doth not prove Monarchy to be of divine Original, and not from Man, and that this Form of Government is most pleasing unto him, and because we read of no other Form of Government in all the Scriptures, ordained or approv'd by God, that it biddeth fair for the only *Form* of *Government agree-able* to his *Will*, because most *conformable* to the divine *Government* it self over Heaven and Earth, then I think there's no such thing as *Proof* and *Demonstrati-on* in the World.] See *Esdr.* 12. 2 *Chron.* 36. 22, 23. Comp. with *Isa.* 44.28. 45. 13. consult particularly, *Dan.* 2. 19, 20, 21. and *Daniel* will teach 'them, in the Judgment of God, that to give 'and remove Kings and Kingdoms is the sole and 'proper peculiar Work of God. [And for Man to attempt any thing of this Nature against their law-

ful

ful Prince, is to *wrest* God's *work* out of his own *Hands*, literally to *rebel* against or to *Apostatize* from God, to *invade* and *usurp* his *Prerogative*, and for any who profess *Christianity* to do so, is to be formal *Antichrists*, as shall be shewn afterwards.] 'When 'God had *revealed* to *Daniel Nebuchadnezzar's* Dream 'with the Interpretation of it, he thanketh God 'and saith, *v.* 20. *Blessed be the name of God for ever 'and ever*, for Wisdom and Might are his, *ver.* 21. 'And he changeth the Times and the Seasons, he '*removeth Kings, and setteth up Kings.* Again. *v.* 37. 'He saith, *thou, O King, art King of Kings*, for the 'God of Heaven hath given thee a Kingdom, 'Power, *Strength* and *Glory*, *v.* 20, 21. He ascri- 'beth the setting up and removing of Kings no less 'to God, than Wisdom infinite and Omnipotency 'which are divine Attributes incommunicable.—— 'View the fourth Chapter of *Daniel's* Prophecy and 'there you will find it in four squar'd Letters; *Ne- 'buchadnezzar* for a time is *unking'd*, now I pray 'you? *by the Watcher, by the holy one, one sent by him 'from Heaven, commanded by him to hew down the 'Tree, to cut off his Branches, shake off his Leaves, scatter 'his fruit*, *v.* 13, 14. And to what purpose is this 'And to what purpose is this? That *Nebuchadnez- 'zar* and all living may know, that the *most high 'ruleth in the Kingdom of Men, and giveth it to whom- 'soever he will, and setteth up over it the basest of Men*, '*v.* 17. &c. consult the whole Chapter. The same 'Truth is delivered us again, *Dan.* 5. 5. &c. parti- 'cularly, *v.* 18. O thou King *the most high God* 'gave *Nebuchadnezzar thy Father a Kingdom*, and *Ma- 'jesty*, and Glory, and Honour. What more can 'any conceive in a King than is here expressed? 'And for the Majesty he gave him, *&c. v.* 19. 'mark it well, it is not said that the People [any 'Mortals under Heaven] gave it, *&c.*

'If

'*If any will be pleased to consider seriously* Daniel's '*Prophecies, what are they but Predictions that all Em-*'*pires, Kingdoms, Majesty, Royalty and Soveraignty* '*are of God's immediate Donation.* They are not disposed of by the composed Contract of Men but by the immediate hand and Work of God see that *Admirable* learned Book call'd *Sacrosancta regum Majestas, printed at Oxford* 1644. Chap. 4. By what hath been hitherto said, it's apparent that *Monarchy* derives its *Original* solely from God, that there are no Footsteps of any other *Forms* of Government appointed by him over Men, that *in Fact* he set up *Monarchs* or *Kings* not only over his own *peculiar People* and *Church*, but even over the *Gentiles* themselves; to what has been said as to my *first point*; I shall now take leave to *add*, that God himself promised unto *Abraham*, the *Head* or *Founder* of the *Israelitish Nation* in particular, and the *Father* of the *Faithful*, both in the *Jewish* and *Christian* Church, as a *grand* and *special Blessing* and *Honour*, that *Kings* should come out of his *Loyns*, and *I will make thee exceeding fruitful, and I will make Nations of thee, and Kings shall come out of thee*, Gen. 17. 6.——— *as for Sarah thy Wife*, &c. *I will bless her*———*she shall be a Mother of Nations, Kings of People shall be of her.* And this Promise was *literally* and *speedily* in a considerable measure made good in the *next Generation* by *Esau*, as we may read, by a *numerous Posterity*, whereof a great many were *Dukes* and *Kings*, enumerated, *Gen.* 43. and afterwards in the Posterity of *Jacob*, as we have seen already, particularly when they were fix'd in the promised Land of *Canaan*, where God himself, at the untimely and importunate Request of the *Israelites, chose* for them their first King *Saul*, and after his *rejection translated* the *Diadem* to the *Tribe* of *Judah*, in pursuance and for the *Completion* of the *Prophetical Benediction* of *Jacob*. But as a farther Illustration and proof I shall produce some more *Scriptures*,

tures, particularly such as *ascribe all Acts* essentially constitutive of Kings immediately to God. In one full word, the making of a 'King is given to God. 1 *K.* '3. 7. And thou, O Lord *my God, hast made thy Servant King instead of David my Father.* The providing of a King is given to God, 1 *Sam.* 16. 1. *I have provided me a King.* The King, in a proper and peculiar way, is called God's King, *Psal.* 18. 50. *Great deliverance giveth he to his King.* God exalteth them, *Psal.* 89. 19. *I have exalted one chosen out of the People.* Not the *People* but God *findeth Kings* out. *ibid.* v. 20. *I have found David my Servant.* Neither Priest, nor Prophet, nor People really anoint Kings, *but God anointeth them, ibid.* v. 10. *with my holy Oyl have I anointed him.* That we may not conceive them to have their Prerogative from Pope or People, Priest or Prophet, *not they but God adopteth them*, ibid. v. 27. *I will make him my first-born, that he may cry unto him, thou art my Father, my God, v.* 26. To shew their nearer and straiter Alliance, they are taken in *Societatem nominis, numinis, & potestatis*, into a Communion of his Majesty, his Name, and Power; it is said, *Psal.* 28. 6. *I have said ye are Gods.* To shew their Generation, their Procreation, their Derivation, there is a *Dixi* to this too, *I have said ye are all of you the Children of the most High*, not *terræ filii*, *Cadmus* Off-spring, sprang out of the Earth. Kings then are not made, provided, chosen, found, exalted, anointed, adopted, by Saints, *by People, by Presbyters*, by any diffusive, collective, representative, virtual Body of the Community, but by and of God alone: for their Power, their Soveraignty, they are *Dii Elohim*; the manner of Propagation, Derivation, Communication, is by Filiation or Adoption, they are *filii excelsi*, the Sons of the most High, and for eminency above all, they are the *First-*

Sacros Reg. Maj. C. 4.

'*First born*; this is the Language of *Canaan*: it is 'the Language of *Ashdod* to say, that the King is '*Minor Universis, Singulis major, &c.* Another Argument I shall insert from the said Learned Writer (never, that I can hear of, so much as attempted to be answer'd in those *Hellish days*, nor never I am perswaded can, by All the *Antimonarchists* in the World, whether *Papists*, *Presbyterians*, *Anabaptists* or *Atheists*, as long as the World stands) to prove, That '*Sovereignty* in a King is immediately from God, 'and not from the *Diffusive, Collective, Representative* 'or *Virtual Body* of the *Community*, is, that *All Royal* '*Ensigns* and *Acts* of Kings are *ascribed* to *God*. If 'Kings were the Derivatives of the People and '*Community*, in whom is that *fancied Underived* Majesty? how comes it to pass, that the Holy Spirit 'hath not in any place or syllable of Scripture in-'timated it? And how cometh it to pass, that in 'such a particular way and enumeration all are 'given to God? (1) *Their Crown is of God*, by put-'ting it on their Head, Is. 62. 3. *The Royal Dia-'dem is in the hand of the Lord*, Ps. 21. 3. *Thou put-'test a Crown of pure Gold upon his Head.* —— '(2) *Their Sword* is *God's*; and he girdeth them 'with it. *David* professeth so much, *Psal.* 18. 39. '*For thou hast girded me with strength unto the battel.* 'See *Judg.* 7. 17. (3) *Their Sceptre is the Sceptre of* 'God, Exod. 4. 20. and 17. 9. —— (4) *Their Judg-'ment is the Judgment of the Lord*, 2 Chron. 19. 6. '(5) *Their Throne is the Throne of God*, '1 Chron. 19. 21. A parallel place to which is that of the Queen of *Sheba* to King *Solomon*, *Blessed be the Lord thy God, which delighteth in thee, to set thee on his Throne to be King for the Lord thy God; because thy God loved Israel, to establish Them for ever, therefore made He thee King over them, to do Judgment and Justice*, 2 Chr. 9. 9. A most Pious as well as True Expression of this Magnificent Queen

Sacrosanct. Reg. Maj. c. 4.

Queen (in all probability a Jewish Proselyte) as full of Divine Sentences as Words, praising God the *Original* of all Power and Authority (which our *Prophane Atheists* and *Diabolical Sectaries* have been *Raking* into the *Bottom of Hell* for, and pass by the Divine Oracles as mere Dreams and Figments, or at best the *Dunghils* of the *filthy Rabble*) for making choice of so accomplisht a Person, to represent his Divine Majesty upon His own *Visible Throne*, asserting the *Thrones* of the *World* to be God's *Thrones*, and Kings to be the *Visible* Representatives and *Shechinas* of the *Invisible God*, and to act for God and in his stead; and this because God loved *Israel*, his *Peculium*, his *Church*, the Type of the *Christian Church*, which shall endure to the end of the World, and shall never, in consequence of his Covenant with *Abraham*, renewed to *David*, want a Race of *Kings* to sit upon the Throne of *David*, *God's own Throne*, so long as the *Sun and Moon* endureth, as He promised to *David His Anointed*, whose *Successors* All *Christian Kings* are; of which more afterwards.

I might, from the same *Reverend* and *Learned Writer*, insert a great many more *Texts*, and strenuous *Deductions* from them ready done to my Hand, which to adventure to new *model* from such a Hand, would be *Immodesty* in any Person that hath perused that Author; tho' the *Collection* of the *Texts* themselves is a business of no great labour, to any that would give himself a little pains. Therefore to avoid prolixity, I refer my *Reader*, who is not satisfied with this *Taste*, to a more *Plentiful Banquet* from the *Book* it self. I shall only beg the Liberty to make an *Inference* or two from the fore-cited *Texts*, and so pass on to some other *Topicks*. My *First* is this, That *Temporal* or *Worldly Monarchy* is a *Form* of *Government* so far from being *Destructive*, or *Odious*, or Evil in it self, or *Disagreeable* unto God, or even *Nature*, that God Almighty, in his *Infinite Wisdom* hath made *Choice* of it

* *Whereas it was objected in the late* Oliverian *Usurpation by those who defended the Lawfulness of subscribing to the then* Engagement: '[*It is* ' *not the* Title *or* Form *of* Go- ' vernment, *but the* Place, *the* Power *or* Authority *of* Governing, ' *which is* God's Ordinance, *and I am subject to: Those are of Man,* ' *This is of Divine Institution*] *I find this Answer return'd by the* Cheshire *and* Lancashire *Ministers.* ' *You cannot distinguish or take* ' *in sunder these, The* Title, Form *and* Power, *or* Authority *of* Go- ' vernment: *if this be in being, it must have a* Form: *if it be* ' God's Ordinance, *the Form of it is so: if it be* God's Institution, ' *it hath a* Title *or* Right *from God. If I be subject to the* Power, ' *I am subject to the* Form; *for this,* Dat esse & operari; *If I* ' *obey of Duty to it, I obey upon the ground of its Title or Right to Rule: for a Duty to a Person, and a Right to that Duty, infallibly do infer each other. That Command which is without Title or Authority, is an Act of mere Will and Force, and cannot be Authoritative at all, or an efflux of a Divine Institution. An Ordinary or strange Man's word, who is not a Husband or a Master,—— is of no Marital or Magisterial Authority to a Wife or Servant. As an Image carved and set out with a Divine Title, is indeed no God, but a Nullity: so a Person furnished with Strength, and sending out Edicts without a Calling or Title to Rule, is a mere Idol, and nothing as unto Magistracy. There are* false *Earthly Gods as well as Heavenly: Those are forbidden by the* Fifth, *as these are by the* First *Commandment, &c.* Appendix to the Plea for Non-scribers, p. 36.

* *exclusive* of *All* other *Forms*, as the *Instrument* or *Medium* of his *Providential Government* of the *World.*

And as He vouchsafes to make use of *Means* for this *Great End*, the *Establishing* of *Order*, and the Procuring the *Publick Good* of *Mankind*, by *encouraging* Vertue, and *discountenancing* Vice; so He hath all along in all the *Ages* of the *World*, made choice of *Single Persons* for His *Representatives* and *Vicegerents*, not of the *Multitude*, the *Rabble*, in the *Distinct Nations* and *Kingdoms* of the Earth. All other *Forms* being mere *Excrescences*, *Human* or rather *Diabolical Inventions*, *Anomalous*, *Heterogeneous*, *Deviations* from, *Contrary* and *Opposite* unto the *Model* Himself hath *Ordained*, *Instituted* and given unto us; No *Footsteps* of them in Scripture or *Nature*, therefore *Antiscriptural*, *Unnatural*, not bearing any *Analogy* with God's Government in Heaven and Earth. He is in *strict Sense* and

and *Propriety* the *Sole Monarch* of Heaven and Earth, both as the *Archetype*, according to which the *Visible External* Government of the *World ought* to be Modelled. He is the *Fountain* or *Source*, the *Original Efficient Cause* of all *Lawful Power* and *Authority*, by which this *Lower World* ought to be Governed, and to which *alone* He hath *promised* and *engaged* His *Blessing*, and *Gracious Concurrence*.

The *Second Inference* I shall make from the *Foregoing Texts* is this, That as God in his *good Pleasure*, and out of his abundant Favour in particular to *Abraham*, did *Covenant* with him that he should be a *Father of many Nations*, and (as the Glory hereof) *Kings should come of him* (and as the Top of all is, the *Perpetuity* of this Covenant) *Moreover I will establish this my Covenant between me and thee, and thy Seed after thee in their Generations for an everlasting Covenant*, Gen. xvii. that is, that the Kings of the Gentiles, as his *Adopted* Seed, should administer the Power of his Throne so long as the Sun should endure, (*Weldon's Original of Dominion*, Ch. vi.) which we have seen verified in his *Natural Posterity* in the *Jewish Church*, and for many Ages in the *Christian Church*, till this very day; so All that call themselves *Christians* are under the *Strictest Literal* Obligations to believe *Monarchy* is God's *own Institution*, so the most *Beneficial* as well as the most *Perfect* and *Compleat Form* of Government; most worthy of its Author, and peculiarly *Adapted* by his *Infinite Wisdom* to his *Providential Government*, and Administration of the *World*. The most Beneficial, because contriv'd for the Universal Good of the World, and an *Emanation* from his *Goodness* and *Bounty*, as well as a *Ray* of his *Essential Majesty*; and because whatever *Blessings*, *Benefits*, *Advantages*, *Privileges* can beconceiv'd to flow from *Order* or *Government* in this World, God himself hath Annext and Appropriated to this His own *Institution*. To this purpose, observe what God saith

by the Prophet *Ezech.* 16. 13. unto *Jerusalem, Thus was thou decked with Gold and Silver, and thy Raiment was of fine Linen, and Silk and broidered work, thou didst eat fine Flower, and Honey, and Oyl, and thou wast exceeding beautiful, and thou didst prosper into a Kingdom:* as the highest Dignity and Elevation, the most happy State a People could arrive at of Outward Prosperity in this World. So in *Jeremy,* Ch. 17. 24, 25. God promiseth the *Jews,* as a Reward of their Obedience, *If ye diligently hearken unto me,* &c. *Then shall these enter into thy Gates. Kings and Princes sitting upon the Throne of* David, *riding in Chariots and on Horses,* &c. As much as to say, You shall be a happy and a Prosperous People; all things shall go well with you, *Peace,* and *Plenty,* and *Justice,* &c. shall flourish among you. Again we may observe, that *Kings* are call'd the *Lights* of their *Israel,* 2 *Sam.* 21. 17. The *Breath* of their Peoples *Nostrils,* and the *Suns* of their *Kingdoms,* under whose *Shadow* the People *flourish,* live *comfortably* and *safely,* Lam. 4. 20.

If then *Kings,* by the *Institution* of God, were designed as *Blessings* to *Mankind,* for the *Comfort, Support, Honour* and *Establishment* of *Nations;* then the *Want* of Them is a *Judgment, Misery, Curse* and *Infelicity,* and must be the cause of *Confusion, Destruction* and *Ruine* to a *Nation* or *Kingdom,* as the *Holy Scriptures* inform us. As it is said Judges 17. 6. *In those days there was no King in Israel, but ev'ry man did that which was right in his own eyes;* where, by the way, we may observe, that the Judges exercised *Regal Authority,* and are here stiled *Kings;* and that amongst the *Israelites* the *People* of God, He never establish'd any *Government* but *Monarchical,* or by *Single Persons.* See Judg. 18. 1. and 19. 1. and 21. 25. Now what were those *Evils* that were then comby the People, that the *Author* of this Book animadverts upon, when he saith, *Ev'ry man did that which was right* in his own eyes. Why there were

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Burglary, Felony, Sacrilege, Riots, Rapes, Adultery, Murder, Civil-war, a great deal of *Bloodshed, Firing Cities,* &c. *Spiriting* of *Women,* enforc'd and *Unlawful Marriages, Idolatry,* Ch. 2. v. 17, 18. all these things constantly hapned in the *Interregnums,* or Intervals between the *Decease* of one *Judge,* and God's *Raising* up another, in an *Extraordinary Manner;* where we must note likewise, that in *Second Chapter,* we have mention of *Two sorts* of *Judges, Ordinary* and *Extraordinary.* That the *Ordinary* are intimated in Ver. 17. of whom it is expressly said, The *People did not hearken unto them,* but they *went a whoring* after *other Gods;* These were the *Sanhedrin,* the *Princes* of the *Twelve Tribes,* the *Fathers* or *Heads* of *Families.* But the *Judges* mention'd Ver. 18, 19. were the *Judges Extraordinary raised* up by God, *Othniel, Ehud,* &c. of whom 'tis said, *And when the Lord raised them up Judges, then the Lord was with the Judge, and deliver'd them out of the hand of their enemies all the days of the Judges,* &c. But I have not taken notice of *All* the *Evils* practised in these days of *Disorder* and *Confusion,* in the *Want* of a *King,* amongst the *Israelites* the *People* of *God,* there was another *Evil,* and that no *less* than *any* of the forementioned, and that was a *Schismatical Separation* from the *Publick Worship* of God, from the *True Church,* setting up *Altar* against *Altar, Priests* — against *Priests.* For 'tis said, The Man *Micah had an House of gods, and made an Ephod and Teraphim, and consecrated one of his Sons,* who became a Priest — and if we will but take in what was said of him in the preceding Verse, That he had before this, '*A Graven* and a '*Molten Image* by him for the said House '(which according to *Grotius* was an 'Altar, with other the Utensils there-'unto belonging) we have then all the 'Prime and Chief Furniture of the *Tabernacle, that*

Ch. 18. *Ch.* 19. *Ch.* 20. *Ch.* 21.

Sacrosanct. Reg. Maj. c. 14.

Dr. Bisly's *Sermon on* Judges 17. 6. *shewing the mischiefs of Anarchy,* p. 6.

'*was by God Himself* appointed for the Service thereof. Now all these Circumstances of *Ephod*, *Teraphim*, *Altar*, and at length getting a *Levite* to be his *Priest*, make it probable that this *Micah* was no Idolater, but a *Worshipper* of the God, tho' in a way of *Separation* from the *Publick Ministry*, and *Place* of *Worship*. In short (saith that Reverend, Learned and Worthy Author) 'Will-worship, ἐθελοθρησκία, a *Self-pleasing* 'Devotion, a *Separate House*, a Separate Priest (how-'beit of the same God) from the Regular National 'Establishment. A thing very pleasing to Man! 'and so pleasing, that if left unto himself, because 'there is no King to restrain him, every Man will 'think himself as good as *Micah*, and therefore do 'whatsoever shall seem right in his own eyes. Thus 'it's said of *Gideon*, Ch.8.27. of Judges, *He made him* 'an *Ephod, and put it in his City (even in* Ophra) and '*All* Israel *went thither a whoring after it.*

P. 9. 'Now the *Ephod* —— was one of the Gar-'ments that God had appointed for his 'own Priests, and his making an *Ephod*, denotes 'that He was resolv'd to *turn his Back* upon the Ta-'bernacle, and to have a Priest and an House of 'his own; which was no sooner effected, but (as 'if they were as naturally given to Faction as to 'Lust) all the lascivious *Satyrs*, both He's and She's 'of the City and the Country round about, went 'a whoring to it; but this (as it there follows) be-'came a snare (an evil) to *Gideon* and to his House, 'and was as some conceive, the Provoking Cause 'why God suffered the Sons of the said *Gideon* to be 'slain in the same City, where his *Ephod* had its en-'tertainment. To these Texts may be ad-

P. 23. ded that of *Hosea* 3. v. 4. For *the Children of* Israel *shall abide many days without a King, and without a Prince, and without a Sacrifice, andwithout an Image, and without an Ephod, and withouta Teraphim.* As much to say, *Israel* shall cease to be *God's People*,

People, and *God* to be *their God*: Ch. 1. v. 9. that is, should have no *Visible Representatives* of God's *Presence* among them, or *Symbols* of his Providence over them, either as a *Nation*, *Kingdom*, or *Church*, neither *King* nor *Priest*, implying one to be inconsistent without the other: No *Government*, no *Religion*, no *Kingdom* on Earth, no *Kingdom in Heaven*. All should run into the utmost Confusion and Disorder; they should be utterly forsaken by God, and left to their own *Unbridled Lusts* and *Imaginations*: and was it not so amongst us for many years during the *Long Rebellion*, from *Forty one* till *Sixty*; We had neither *King* nor *Priest*, we had only the *Basest* of the People set over us, at best *Rebels*, *Traytors*, and *Time-serving Schismaticks*, and all the old *Heresies* reviv'd amongst us, with a *Superfetation*. Consult *Jer.* 22. v. 3. to v. 13. *Hos.* 13. 11. *Mich.* 4. 9. *Amos* 1. 13, 14, 15. *Zech.* 9. 5. If then the *having* Kings be a Blessing, and the *want* of them, or *taking them away* a *Curse* and argument of the *Divine Displeasure*, nay, if the *Promise* of *Kings* under the *Gospel Dispensation* be a *Blessing*, as shall be prov'd, is it not an infallible Sign of Spiritual Infatuation, and a Diabolical Impulse to call the *Kingly Office* or *Monarchy* a *Plague*, and a *Judgment*; and *Blasphemy* to ascribe it to *Satan*, the *Dragon*, the *Beast*, *Antichrist*, as the Author or Inventor of it: Nay, what is it to ascribe the Works of *God* to the *Devil?* This I leave to the Conscience of any Sober and Sincere Christian that fears God, and honours his Holy written Word to consider. But since we are considering the Benefits and Blessings of Having Kings, we ought not to forget *This* amongst the rest:

That Kings, even under the *Jewish Oeconomy*, were the *glorious* and *blessed Reformers* and *Promoters* of God's *Worship* and Religion, and the *Suppressors* of *Idolatry*, as the *Books of Kings*, *Chronicles*, *Ezra*, *Esther*, *Nehemiah*, *Daniel*, the *Psalms*, *Proverbs*, *testify*, nay we

may observe from the Covenant God made with *David*, 2 *Sam.* 7. *v.* 16. wherein he promis'd him, that *his House and Kingdom should be established for ever*, and his Throne should be *established for ever*; Comp. with *Psalm* 89. that the *Ground* for, and the *End* of this Covenant was for the sake of the *Church*, that Kings might be her *nursing Fathers*, and Queens her *nursing Mothers* even so long as the *Sun* and *Moon* endureth, even to *the end of the World*, till time shall be no more, and hence it follows that *Kings* are *propheſied* of, and *foretold*, to be the chief *Patrons*, *Foster-Fathers*, *Promoters*, *Propagators*, Propugners, and Reformers of Religion, the true Faith, God's Church and Worship under the Gospel. See *Ps.* 72. 10. 11. *The Kings of Tarshish and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts.* Yea *all Kings shall fall down before him: All Nations shall serve him*, *Psal.* 138. 45. *All the Kings of the Earth shall praise thee, O Lord, when they hear the words of thy Mouth. Yea they shall sing in the ways of the Lord, for great is the Glory of the Lord.* Psal. 148. 11. *Praise ye the Lord*, &c. *Kings of the Earth and all People, Princes and all Judges of the Earth.* 'Twas for the sake of his *Church and* chosen that God raised up *Cyrus*, *Thus saith the Lord to his Anointed to Cyrus, whose right hand I have holden*, &c. *I will go before thee*, &c. *and I will give thee the Treasures of Darkness*, &c. *For* Jacob *my Servant's sake, and* Israel *mine Elect*——*I have even called thee by thy name*, &c. *I girded thee, though thou hast not known me.* Isa. 45. 1. to the 5. *He is my Shepherd (saith God) and shall perform all my pleasure, even saying to* Jerusalem *thou shalt be built, and to the Temple, thy Foundation shall be laid,* Chap. 44. v. 28. *then* Ch. 49. 7. *Kings shall see and arise, Princes also shall worship* and *v*, 23. *Kings shall be thy nursing Fathers, and their Queens thy nursing-Mothers, they shall bow down to thee with their Face towards the Earth, and lick up the Dust of thy Feet.* And Chap. 52. *v.* 15. *So shall he sprinkle*

many

many Nations, the Kings shall shut their Mouths at him, for that which had not been told them shall they see, and that which they had not heard shall they consider. So Ch. 60. v. 3. *And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.* v. 10. *and the Sons of Strangers shall build up thy Walls, and their Kings shall minister unto thee,* &c. Chap. 62. *And the Gentiles shall see thy Righteousness, and all Kings thy Glory.* And if we consult the *New-Testament,* we shall find the *Apostle* St. *Paul,* exhorting the *Primitive Christians* in an especial manner, and as their bounden Duty, 1 *Tim.* 1. *and a good and acceptable Service unto God our Saviour,* [Jesus Christ, God-man, now the immediate fountain of all rightful Authority, *v.* 3.] *that Supplications, Prayers, Intercessions and giving thanks —— be made for Kings.* [His Vicegerents, who receive their *authority* from him, tho *Infidels* at that time and Persecutors] *that they might lead a quiet and peaceable Life* [in performing with Liberty] all Actions of *Godliness, and honesty towards Men,* [because *v.* 2, 3. by discharging such a Duty towards them, and exerting so much Charity, so contrary to Flesh and Blood, corrupt Nature, it might please God, in whose Hands are the Hearts of Kings, and who turneth them, and disposeth them, as it seemeth best to his Godly Wisdom, so to dispose and govern their Hearts, that, of Persecutors, they may become *Friends* and *Patrons* of Christians, and of *Infidels, Believers* because our blessed Lord would *have all men to be saved* v. 4. [as appears by his publishing and exposing to all Mankind, all Nations and Languages, the means of Salvation, by commanding his Stewards and Ministers to endeavour the Conversion of all [*even of Kings themselves*] and to pray for them amongst themselves] *and come to the knowledge of the Truth* [the Gospel.] So *Tit.* 3. 1. See 1 *Pet.* 2. 13. *Submit your selves to every Ordinance of Man for the Lord's sake,* [who

Oxf. Annotat. on the Place.

[who commands your Obedience] *whether it be to the King as supream,* &c. *Fear God, Honour the King,* [which Fear is very well expresst by honouring the King as God's Deputy, and deriving his Authority and Majesty from God by Christ, whether a good or a bad King, an Infidel or Christian, yet acting for Christ and serving the ends of his Providence, notwithstanding in his *Mediatorial Kingdom.* The ready Obedience, and sincere Submission, and fidelity of Christians, to their *rightful Princes,* being the propereſt means to prevail upon their Affections and Understandings, both in order to their Conversion. Again *Revelat.* 11.15. It's said the *seventh Angel sounded and there were great voices in Heaven, saying the Kingdoms of this World,* [and the Kings thereof, implied in the Word Kingdom] are become *the Kingdoms of our Lord* and of his Christ, that is, by receiving the Gospel by being Converts to Christianity, as we find in the foregoing Chapter, *v.* 24. *And the Nations of them which are saved shall walk in the Light of it, and the Kings of the Earth do bring their Honour and Glory to it.* [His anointed King of Kings and Lord of Lords] and he shall reign for ever and ever, [over Kings and People in this World, till the Day of Judgment; and over and with Saints and Angels, in the World to come to all Eternity, for the Saints themselves shall be Kings too in the next World, they shall have their Crowns too, and Reign for ever and ever, *Rev.* 22. 5.

But to return, and to give a *full Account* of the divine Original of Civil *Monarchy* (the *Envy* of the Devil, the Object of his *Malice* chiefly as flowing from *God-man,* the *Antipathy* unto and *irreconcileable Aversion* for which, the *true mark* and *Characteristick* of all *His,)* as far as my present Design will permit. Out of the Holy Scriptures, in the former Collection, I made choice of such which are the least *contestable,* most *positive* and *literal,* and chiefly relating

to

to *Facts*: but now I shall produce some others, which tho' to *unprejudiced* and disinterested Persons may appear sufficiently clear and *manifest*, as not at the first view, yet in *Deduction*, I hope, may stop the Mouths of even the most *malicious* and *self-designing*, if not *absolute* and *point-blank Atheists*. And here I must run back even to the *Creation*, and take my *beginning* thence, and so fetch the *Original* of *Monarchy* from the *Original* of *Dominion* it self, (the Holy Scriptures affording us no other *Form* of *Dominion* but *Monarchical*.)

The First *Text* then is from *Gen.* 1. 26. *And God* [Elohim] *said, Let us make Man in our Image, after our Likeness, and let them have Dominion*, &c. Now *Elohim* is one of the Ten Names of God, and used above Thirty times in the *History* of the *Creation* in this Chapter, His *Judiciary Name of managing and preserving by Justice and Judgment, that World* which under that Name he created, and as his Creature *hath Right to Govern*. It's deriv'd from *El* or *Eloah*, which signifies *strong* or *Powerful*; and so God having created Man in his own *Image*, to *Resemble* and *Represents* the *Substance* and *Original*, and made him as it were an *Epitome* of the *Divine Nature* or *Being*, and *Attributes*; and to Render this *Image* or *Representation* the more *visible*, *notorious* and *Obvious* to all *Creatures* whether *Rational* or *Irrational*, and to *Appear* as a *God* upon *Earth*, as soon as he had *created Man*, *He stampt* upon him the *Impress* of that most *illustrious Attribute*, his *Power*, *Sovereignty* or *Dominion*, *Vejerdu*, and *let them have Dominion*, from *Rada*, which with *Dominari* to *bear Rule*, signifies also *accipere idque ab alto*, to *receive*, and to *receive* from *above*; intimating that in Man, there's so such thing as *self-originated* Power, unless we will suppose him to have his Origine from himself *alone*, and not from a Superiour and *Pre-existent Cause*,

Weldon's Orig. of Dom. c. 1.

Ibid.

Cause, and so to be *Really* and *literally God*, and that he can have no *rightful* Power, but by the *free* and *express Donation* of him who *created* and formed him, from *Elohim*, whom he *Represents*; No *Right* or *Power* over any thing, *Birds*, *Beasts*, *Fishes*, no not to *Food* or *Raiment*, but only by his *Bounty*. Here then we have the *Origination* of all *earthly Dominion*; it's only from God, and not from the *People*, as some *ignorant Pagans*, *groping* in the *Dark*, have asserted, and from them our *inspir'd* and *Illuminated-Demagogue-Sectaries*, and whether *they* or *Moses*, or the *Spirit* of God by him, be most to be *credited* in *this Matter*? (for the whole *Controversie*, lies between *God* and the *People* forsooth) let any that's *Religious* and fears God, and *honours* the *inspir'd Oracles* judge. Hence likewise we see that the *Image* or *Resemblance* of *God's Sovereignty Dominion*, and most *glorious Prerogative* was vested in *One*, as the *supream Creator* and *Lord* of all things and *beings*, both in *Heaven* and *Earth*, *One*: So the *Image* representative, or *resemblance* but *One*, the *Father*, the *Root* of all *Mankind* but *One*, and if *Adam* had not forfeited his *integrity*, his *innocency* in *Paradise*, but persever'd in that *State* he was created in, in all probability he had continu'd the *sole* Monarch and *supream earthly Lord* of all his *Posterity*. *But One God*, *but one King*. And as he was a *publick Person*, and *representative* of *all Mankind*, so to every Man was imparted a respective Portion of the *Image* of *God*, of *Dominion*, of *Sovereignty* suitable to his *State* or *Station* and Quality, in the *Order* of *Providence*; and so we find the *Throne* of God's *Image* is in the *ruling part*, whether it is placed, and so *several Degrees* of it or Portions. —— 'In *private Persons* it is seated in the *Regal Faculty* of the Will: in the *Family* '(*consisting of divers incorporated into one Body*) *it is* 'in the Master thereof: in the Kingdom (composed of many Families into *One* Houshold) it is in 'the King, the Representer of *Elohim*. By this *Patent*

tent whereby God or *Elohim* invested *Adam* with the *Dominion* or *Sovereignty* of all the World: He took him into the *Participation* of his own *Prerogative*, so much of it as was *communicable* unto, or was consistentwith such a *Being* as was to live upon *Earth*, and so doing to *wear* his own *Title* too of *Elohim*; this will follow, to *partake* of the *Power* will imply a Communication of *Name*, and *Title* too, or else the *Image* would be so far from being an *Image*, that it would be *indifferently any thing* else *rather* than *what* it should be, and why not *Adam Elohim* as well or *rather* than *Moses*, of *Moses* God expresly saith, thou shalt be to him [*viz. Aaron*] *Elohim* or God, *Exod.* 4. 16. If then *Adam* was the *Image* of *Elohim*, and more than that *Likeness* too, then it will follow as God is call'd *Elohim*, from his *Royal Prerogative* of *Strength*, *Power*, *Authority*, and so King and *Monarch* because *above all*, consequently *Adam* as *Elohim*'s *Image*, *Likeness*, *Representative*, *King* and *Monarch* too, and *above* all Mankind that should grow out of him as their *Root*: and so we see *Earthly Monarchy* is the *visible Image* and *Representative* of the *invisible Monarchy* of *Elohim*, God blessed for ever, and derives *solely* and *immediately* from him. *Weldon's Orig. Dom.* c. 1. §. 8.

Here then we have found the *Original Instrument*, or *Patent* for *Monarchy* or Kingly Government; the Divine Charter, by which Kings hold their Sovereign *Prerogative*; and from *Adam*, we shall see it *traduc'd* to his *Eldest* Son; so far was he from losing this his Regal Prerogative, that God was pleas'd most graciously to enlarge it, by *subjecting* the *Woman* unto him, who was his Co-partner with him before, in the Empire of the World. *Gen.* 3. 16. It's said, He begat Children in *his own Likeness*, *after his Image*, as he was made himself in the *Image*, and after the *Likeness* of God; as he was Invested with *Royal Prerogative* by God, so by the same

same *Patent* it was *entail'd;* upon his *Demise,* descended to his *Eldest* Son upon his *Death,* who was the *Heir Apparent* during his Life. This we find in *Gen.* 4. 7. ackcowledg'd by God himself, even after God had manifested his Dislike of *Cain's* Offering (as 'tis suppos'd in a visible manner.) *And unto thee shall be his Desire,* and thou shalt Rule over him, *i. e.* He shall be subject unto thee in a *double Capacity,* as to *Civil* and *Religious* Concerns, as thou shalt be his *King* and his *Priest* (in *Right* of thy *Primogeniture*) upon the *Demise* of thy Father, the *double Portion* of God's *Likeness.* That the *Regal* and Sarcedotal Powers, were the *Jura Primogenituræ,* the *Inheritance* of the *First-born,* and United in his Person, seems plainly to be acknowledg'd by *Cain* himself: *ver.* 14. *Behold thou hast driven me this day* from the Face of the Earth [or *Sovereignty*] and *from thy Face shall I be hid* [separated, or excommunicated.] The Word is *Esathar,* a word of God's *Prerogative* or *Sovereignty,* which signifieth a *just* and total *Deprivation* of him (as with relation to the Sacred Power of *Kingship,* so) of both *Priesthood* and Sanctuary, he being now reduc'd to the State of a private Person, and therefore fear'd, that *whosoever should meet him, should kill him.* But I meet with another Text, Chap. 5. which very much confirms this double Notion of God's *Image, Regal* and *Sarcedotal Power* being the Rights of *Primogeniture* in the first Ages of the World, and so going by *Inheritance* or *Succession;* and by the way, proving the *Divine* and *Eternal Right* and *Preheminency* of *Monarchy* to all other *Forms,* by the brightest Law of Nature, deriving it self from the Eternal λόγος, the *Word,* the *Wisdom,* the *Son* of God; (of which, more afterwards) and that is, *ver.* 3. And *Adam lived an Hundred Years, and begat a Son in his own Likeness, after his Image, and call'd his Name Seth,* Positus, Constitutus, *as* appointed or set

Weldon's Orig. of *Dom. Ca.* 4. *Sect.* 6.

set in the Room of *Cain*, *disinherited* and *depriv'd* of the *Right* of *Primogeniture* or *Succession* to the *Crown* and *Mitre*, to succeed upon the *Demise* of *Adam*, there being no other rational Account to be given why the Spirit of God should so *emphatically* set down those Expressions of Begotten in the *Likeness* and *Image* of *Adam*, but what I have insisted upon. By the same Argument, it may be affirm'd likewise, that from *Seth* this *Image* and *Likeness* were convey'd or traduc'd in a *Lineal* Succession to *Noah*, 'till the *Flood*. When *God Almighty*, in a most dreadful and amazing manner, to take Vengeance on a *desperately wicked* Generation of Men, who had *Apostatiz'd* from his *Likeness* and *Image*, and abandon'd themselves to *Idolatry* and their own *abominable Lusts*, by destroying them with an *Inundation* of Waters. This is no *Chimera*, or meer *Fancy*; that *Cain* forfeited the *Regal* and *Sacerdotal* Power, is evident by his forfeiting the *Primogeniture*, that he was driven out, or *excommunicated* the *Society* of the *Faithful*, is matter of *Fact*; and thence took upon him the *Likeness* and *Image* of *Satan*, God's sworn Enemy and *Antagonist*, by setting up a false Worship, Satan's *Kingdom* and *Synagogue*, in opposition to God's Kingdom, and the *One*, the *True Church*, and so first form'd the *visible Corpus Perditorum*, the *visible Society* of *Reprobates*, against the *Society* of the *Elect*, the *Body* of *Christ*; and so things stood till *Seth* begot Issue, and began to *multiply Mankind*, and then the *Church* began to flourish again; for it's said, *Then began Men to call upon the Name of the Lord*; then the True *Religion* began to get ground, and the *Church* to lift up its Head, and to become more *visible*. Notwithstanding this, the *Number* of *Idolaters* were far the *greater*; as *Weeds grow* and *multiply* fastest, and the *Number* of the *Elect*, or of Professors of the *True Religion*, was, and will be always, *fewest*. *Cain*'s more *numerous Progeny*, Gen. 4. 26.

ny, by their constant and frequent Commerce with the *Descendants* of *Seth*, poison'd them by degrees, and *insinuated* their *false* and *impious* Notions into them, and allur'd them by their *Licentiousness*, to follow their wicked Examples; and particularly, by their *inter-Marriages*; and in time, *drew* them off from the *True Faith* and *Worship*, to participate with them in all their *Crimes* and *Punishments* too; so that at length, the *True Worship* of God, his *Likeness* and *Image*, remain'd Inviolable, *only* in *Noah*'s *Family*: and God, after his infinite Patience and Forbearance, was provok'd to *cut* off all the *Race* of *Mankind*, excepting Eight Persons. So that now the *Sovereign Power* and the *Priesthood*, becomes vested in *one only* Man again, as in the *Creation*, and the *Power of Life and Death*; particularly, by an unalterable Law, positively and expresly given to him, and those who should afterwards for ever succeed him, whoso sheddeth Man's Blood by Man [*i. e.* by the Representative of *Elohim*, by the Supream Magistrate shall his Blood be shed] none but *God* and his *Deputy*, who acts by his Authority, and for him, hath any Right over the Life of Man; *Gen.* 9. 6. Such an *Authority*, that no meer Man ever had over his own Life, even by the *Sense* of the most *civiliz'd* and *learn'd* amongst the *Heathens*; and such an *Authority* therefore, that *all Mankind* put together, *Noble* or *Ignoble*, never could convey to a *single Person*; an unanswerable Argument against the Origination of *Civil Government*, or *Monarchy* from the *People*; and the Reason is given: for, in the *Image* of *Elohim* made he Man, *i. e.* 'That all Men whatsoever, '(accidentally good or bad) are substantially and e-'qually enobl'd —— with the *Image* of God. And, 'according to the Communication of that *Image*, 'they have the particular Dominions, which by 'God, are dispens'd in the several Proportions 'thereof, by its different Communication. All

'Men

'Men have Portions in it [*according to their several States, and Conditions, and Circumstances God hath plac'd them in*;] 'therefore is the Life of all Men Sacred, 'not to be taken away, but by Him whose Image 'he is; all have it not equally, for some have *Dominion* by it, to take away the Life of some who also have it, [*but in a private and inferiour degree.*] So then by a Deduction from *Adam* to the Flood, we shall find *Ten Patriarchs* exercising *Monarchical Power*, and whatever stir some *Atheists* and *Republican-Sectaries* (in that respect not one jot better than *profest Atheists*, that is, no more *Christians* or *Reverers* of God's Word) make about *Patriarchical* Power, they can never get off it, but they were *Monarchæ* as well as *Patriarchæ* (unless we can suppose two Fathers of the same *Progeny*, or two *Fathers* in one *Family*, or more as you please. If *Matters* of *Fact* related by the *Spirit* of God, may be thus *bandied*, and *contested*, and *disputed*, and *question'd*, then we must inevitably run into *Scepticism*, and turn *Seekers* in good earnest. But allowing *Fanaticks* this Privilege, those *Insatiable Self-Seekers*, those stigmatiz'd *Monopolizers* and *Lovers* of themselves, that is, *Haters* of all Mankind besides their own *Dear selves*; yet Men of *sobriety*, *modesty* and *sense* will easily be convinc'd, that even *Families* were originally the *Seminaries* of what we call *Empire*, *Monarchy*, and that the *Patriarchs*, who lived to such vast Ages as 365, 595, 969 Years, might fairly be supposed to beget such *numerous Off-springs*, as might sufficiently entitle them *Monarchs*. None ever were so mad yet as to pretend to define how many *Noses* go to the *denominating* a *King*. He that hath but *four* or *five Hundred* Subjects, more or less, is as true a King, as to all the *Essentials* to *Sovereignty*, as he that can command a *Million*; the Extent of *Territories*, and *Numbers* of *Subjects*, may render him more *Powerful*

Weldon's Orig. of Dom. c. 7. §. 4. § 7. See also §. 8.

or *Formidable* to his *Neighbours*, but a *lesser Prince*, in these respects, may *exercise* a *Power* as *uncontroulably* and *effectually* over his *Subjects*, as the *greater* amongst his. Therefore it's not incongruous to call the *Patriarchs Kings* and *Monarchs*, nay *nonsense* to assert otherwise; because *necessarily* the *Reason* and circumstances of Things *requiring* and demanding they should be so; because by all the *Lights* we have in this matter, and the *Facts* related by the Spirit of God, it could not be otherwise. He that believes the *Mosaical* account of the *Creation*, must suppose that *Families* were existent before *Nations*, as much as *one* Man before *twenty*. Therefore I shall spend no more time or words about this particular, *Families* in the beginning were the *Seminaries* of *Kingdoms* or *Empires*, or *Empires* and *Kingdoms* in *Epitome* or in little. *Imperium à Deo hominibus est concessum non aliquot dies, nedum multa post secula Condito Orbe. Statim cum hominem formaret Deus, indidit semina & Potentiam productricem Imperii, producendi actualiter, cum primum materies sufficiens*, i. e. *Numerus & copia hominum idonea fuerit existens. Hanc materiam Imperii in hominibus, qui negare vult, sensuum testimonio non argumentorum vi convincendus est, Epstein. in Annot. ad Horn. de Civitate*, L. 2. C. 1. §. 9. ver. 56. And accordingly we find it so upon the *increase* of *Mankind* after the *Deluge*; The *several Families* of *Noah*'s Posterity were by a *Miracle* of *Providence* separated, upon the *Multiplication* of Languages, and by *divine Appointment* became *distinct* Nations and *Monarchies*, see *Gen.* c. 11. Nay this *Dispersion* was so *great*, that we read that not only the *Continent*, but the very *Isles* were possest by the Posterity of *Japhet*, in particular Chap. 10. 5. *By these were the Isles of the Gentiles divided in their Lands, every one after his Tongue, after their Families in their Nations*; and as there were *different Nations* and *Languages*, what should hinder but that these Nations became *Distinct Independent Monarchies*. For,

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by the way, we read of no other *Forms* of Government than by *Kings, Single Persons.* Chap. 12. we have mention of *Pharoah* King of *Egypt.* Chap. 13. of the *Kings* of *Sodom* and *Gomorrha,* and divers other *Kings.* Chap. 14. of *Melchisedek King* of *Salem,* the famous Type of the *Kingship* and *Priesthood* of the Θεάνθρωπος, *Immanuel, God-man.* Chap. 20. of *Abimelech King* of *Gerar,* a *religious* and *virtuous Prince,* and Worshipper of the true God. Chap. 23. The *Patriarch Abraham* is call'd *Lord,* and recogniz'd as a *Mighty Prince* by the Children of *Heth,* which imports nothing less than *Kingship,* since *Kings* or *Monarchs* were so frequent in that Age. Then Chap. 34. amongst the *Posterity* of *Esau* we find a great many *Kings* and *Dukes.* So we read of *Amelek, Sihon* King of the *Amorites,* of the *King* of *Moab, Og* the King of *Bashan,* Numb. 22. *Balak* the King of *Moab* Ch. 23. *Joshua* Chap. 6. of the King of *Ai,* and of *thirty* and *one* more, which *Joshua* and the *Children of Israel* smote on this side *Jordan,* in their taking possession of the *promised Land, Josh.* 12. It would be endless to reckon up all the *Kings* we read of in the *old Testament;* that which I shall *infer,* is only this, that it's evident from the *old Testament,* the *ancientest Book by far* now *extant* in the *World,* that *Monarchy* was the *Primitive Government establisht* by God himself, and pleads *Prescription* against all other *Forms;* that *Patriarchal Government,* or *Fathers* of *Families* were the first *Governours* and *Monarchs;* that *Monarchy* was convey'd all along from *Father* to Son till the *Universal Deluge;* that after the *Flood Colonies,* by the *Divine Disposal,* were sent forth all over the World with the *Patriarchs* or *Chiefs* of *Families* at the *Heads* of them: and thence, as they grew numerous, by the same *Providence* and Appointment too, no question, became *Independent Nations* and *Monarchies;* all those of the same *Language* uniting under the same *respective Head.* This undoubtedly was the *Work* and *Con-*

trivance of *Providence*; the very *Ground* and *Reason* of the *difference* of *Languages*, to *divide* and *separate* them into *distinct Nations*, *Countries* and *Kingdoms*; *universal Monarchy* being the most *unfeasible*, *impracticable* thing that can be imagin'd in the *corrupt* and *degenerate State* of *Mankind*; and we find by *History* that whenever or by whomsoever it hath been attempted, the *Project* hath *always miscarried* at length, and so long as it hath lasted in the greatest *Essays* that have made, it hath *tumbled down by its own weight.*

But as to *Monarchy* it self, we have the *whole World*; nay, I may say, the *Voice* of *Nature* attesting it from all the *Ages* of the *World*, from all the *Discoveries* that have been made in the *East* and *West Indies*; we read of *Kings* every where, but of no other *Forms* of Government, that I remember, except among the *Grecians* and *Romans*; and in these *latter Ages*, in some particular parts of *Europe*, which scarce deserve our *Notice*, no otherwise than other *monstrous preternatural Productions.* And to conclude this *Paragraph*, I shall only add, That as at the first, *God instituted Monarchy* in *one Man*, and so the *Royalty* descended from Father to Son, by the Law of *Primogeniture*, so after *Mankind* were *multiplied*, as far as the *Divine Providence* thought fit, by a vast *Miracle*, he *multiplied* likewise *Languages* amongst them, and *severally* led them out for the *Peopling* of the *World*, according to their *distinct Dialects*, into *distinct Colonies*, with their King, their Leader at the Head of them; as the *Son* of *Sirach* saith, *Eccles.* 17. 17. *For in the Division of the Nations of the whole Earth*, HE SET a RULER over EVERY PEOPLE; which plainly alludes to *Moses*'s Song, *Deut.* 32. 7, 8. *Remember the Days of Old; consider the Years of many Generations; ask thy Father, and he will shew thee; thy Elders, and they will thee, when the MOST HIGH DIVIDED to the Nations their Inheritance, when He separated the Sons of Adam, He set the Bounds of the People*

People, *ACCORDING* to the *NUMBER* of the *CHILDREN* of *Israel*; Comp. *Gen.* 10. and *Gen.* 49. In the *former*, you will find the *Names* of the Sons of *Sem*, *Ham* and *Japhet*, were *Seventy*; answering to the *Number* of *Israel's* Sons that went down into *Ægypt*: and many Learn'd Authors are of Opinion, that the Number of Languages, at the *Confusion of Tongues*, were *Seventy*, and the World divided into so many Parts, into which *Mankind*, from the Building of *Babel*, were dispers'd.

The next Text I produce shall be from *Job*, who lived, it's thought, in the Patriarchal Age; who by many circumstances seems to have been a *Patriarch King*, as *Job* Ch. 29. 7, &c. *When I went out to the* GATE *thro' the City, when I prepared my* SEAT *in* JUDGMENT, the young Men that saw me hid themselves, and the AGED AROSE, and STOOD up. The PRINCES refrained talking, and *laid their hand on their mouth.* The NOBLES *held their peace, and their tongue cleaved to the roof of their month, &c.* —— *I put on* RIGHTEOUSNESS, *and it clothed me*, my JUDGMENT was as a Robe and a Diadem. I was Eyes *to the Blind, and Feet I was to the Lame; I was a* FATHER *to the Poor, and* the CAUSE which I knew not, I searched out. And I BRAKE *the Jaws of the wicked, and* PLUCKT the SPOIL out *of his Teeth*, &c. —— *Unto me Men* GAVE EAR, and waited, and my Speech dropped upon them. ——— I *chose out their way*, and sat CHIEF, and dwelt as a KING in the ARMY, *&c.* And Ch. 19. v. 9. He *hath strip me of my* GLORY, and taken the CROWN from *my Head.* By all these He seems to be no less than a KING: And in *Job* 36. v. 7. 'We read (saith the Learned Author of 'Sacrosanct. Reg. Majest. ch. 2. p. 29.) with St. *Je-* 'rome, (and that without wronging the Original in 'the Sense, *Reges collocat in Solio in perpetuum*, He 'places Kings in the Throne for ever; and again,

[g] Ch. 12. 18. He *looseth the Bonds of Kings, and girdeth* [c] *their Loyns with a girdle.* The Result of all is this: ———He Maketh, Continueth, Unkingeth, &c. *id. ibid. Monarchy* or Kingly Government is God's own *Institution, Ordinance*, and not a *Humane Invention (Humane Invention* in this Nature properly and strictly implying an *Aberration* from the *Divine Law, Ordinance* or *Appointment*, or *Nature's Law; Nature* consider'd in its *Purity*, and as an *Impress* or *Stamp* made by God on the Hearts and Consciences of Men, being most consonant and agreeable to the εὐδοκία, the Good-will and Approbation of God.) And this will appear from that famous Expression of *Wisdom* in *Prov.* 8. 15. By *me Kings Reign*, utter'd by that *Glorious Type* of *Christian Kings*, the wisest of all mere *Mortals*; 'tis spoken indefinitely of All Kings, in the Person of Wisdom it self, the λόγος, the *Eternal Word*, the *Second Person* of the Ineffable, Adorable *Trinity.* See *Joh.* 1. 1. *Heb.* 1. 2. All *Rightful Kings* receive their *Authority* immediately from the *Wisdom* and *Eternal Word* of God, from the Principle of *Unction*, God's *Christ.* By *Him*, and None else, neither *People*, nor *Pope*, nor *Presbyter*; *By me*, the *Fountain* of Mercy, not by me in Anger and enraged as once against the *Israelites*, and so gave them *Saul* in my wrath, to *Plague* and *Scourge them* for their Levity, their Stiff-neckedness, and Disobedience, and Unsatisfiedness with their *present Condition*; *By me* the *First-born* of God: *By me*, בי, in me as well as by me: Kings first in Him, and so come forth from *him*, as they that are in *him. Christ* in them, as His *Deputies*, *Acting* in his Name, and by his Authority, and for Him. They in *Christ*, as their *Author* and Authoriser; *He* by their *Persons*, *They* by *His* Power. *Sacrosanct. Reg. Maj.* c. 3. p. 27. Again, The *Prefix* ב signifies *cum*, as well as *in* and *per*, *with* as well as *in* and *by*; and if we take it in this latter Sense, no Injury will be done to the Original neither; it will be

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no Impropriety, Force or Wresting, if we render the words thus, *With me Kings Reign,* as the *Ministers* of my *Providential Government* of the World; so that hence it clearly follows, that all *Rightful Monarchs* or *Kings,* deriv'd their *Power* from God by *Christ,* as the *Medium deferens,* before his Incarnation, which to Deny is to Rob *Christ* of his *Prerogative* and *Sovereignty,* and becomes the *Mouth* or *Pen* of a *Jew,* a *Mussulman,* a *Pagan,* an *Hobbs, Spinosa,* better than of One who professeth himself to be a *Christian,* a Worshipper of the *Holy Jesus,* and an Honourer of the Divine Scriptures.

Having hitherto insisted upon the Authorities of the *Old Testament,* to prove the *Original of Dominion,* and *Monarchy* in particular, to be Divine and God's own *Establishment;* I shall now proceed to confirm what has been asserted, by *Authorities* from the *New Testament* it self; and therein *shew,* that the *Gospel* and *Apostolical Writings* differ not in the least from what hath been demonstrated from the Old, so far from *Abolishing,* that they *corroborate* and *establish* them.

The *First* shall be that of Our Blessed Lord himself, who acknowledg'd *Pilate* to be a *Lawful Governour,* and consequently that Monster of Mankind, whose Deputy he was, the Emperour *Tiberius. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power* [ἐξουσίαν] [lawful power] to *Crucifie thee,* and *have power to Release thee?* Jesus answer'd, *Thou couldest have no power* [ἐξουσίαν] *at all against* me, except it were given thee from above, *Joh.* 19. 10, 11. Here Our Saviour, in expres Terms, owns *Lawful Power* to have its Origine *only* from God, it could not be ἐξουσία, were it not from above, did it not proceed from HIM who is *Being* it self: *Tiberius* and *Pilate* could not have it otherwise, or from any but God alone; and then *implicitly Monarchy* it self is approved by *Christ,* and ackowledg'd to be

from God, and *invested* with ἐξουσία, *Authority* or *Lawful* Power by *God*.

Besides, when *Pilate* Ch. 18. v. 37. said unto him, *Art thou a King? Jesus answered, Thou sayest that I am a King.* He own'd it *Literally*, and was really so, which I think none of our *Sectaries* have the Impudence to deny: And in the foregoing Verse told *Pilate*, that He had a *Kingdom, My Kingdom is not of this World; If my Kingdom were of this World, &c.* but now is my Kingdom not from hence. Whatever some may have alleged as to this Text, 'tis evident that it cannot be conceived against all the Antient Prophecies of our Saviour, and the *Analogy* of Scriptures, that Christ *had no Kingdom* in this World, because in the following Verse he said himself, That *for this end that He might be a King*, even in this World, *He came into the World.* Then the words cannot be so understood as if they implied, 'That 'there are in this World Kingdoms *Originally* of this 'World: This is manifest from first Text cited on 'this occasion, where 'tis observable that in this 'World there's no Just and Legal Power of Dominion over others, the Name whereof in the New 'Testament, is ἐξουσία, (which *One word* rightly understood would put an end to this Controversy, 'inasmuch as the very Name tells us it's derived 'from him who is ὁ ὤν, viz. *Jehovah*, who is not 'the People) but this *Power* must be Originally and 'Alone in the Deity, *&c. Thirdly*, The Words 'themselves cannot bear out this Construction, That any Just Power should 'be Originally of this World; My Kingdom is not of this World, ἐκ κόσμου τούτου. See *Joh.* 15. 19. 1 *Cor.* 15. 47. for the like Expression. No, it was from above, from the said Origine that the *Emperor's* Power was, So then we have seen that *Christ* himself own'd himself to be a King, and to have even a *Temporal Kingdom*, the Kingdom of *Judæa*

Weld. *Orig. of Dom. c. 2.*

Judæa; and that by Inheritance, He was born a King, coming out of *David's Loyns*; and that his *Authority* was from above, and that Temporal Rightful Monarchy have their Authority thence likewise, and consequently but *One Fountain*, one Root of Lawful Authority, and that is God, *Being it self, I am*, the *Author* of *All Beings*, and *All Rightful Power*.

The *Second* Text is that of *Rom.* 13. 1. Let every *Soul be subject unto the Higher Powers*, ἐξουσίαις ὑπερεχούσαις, [Supream Powers] for *there is no Power*, ἐξουσία, but of *God*. *The Powers that be are ordained of* [from or by] *God*. One would think there were no difficulty to determine here of what *Sort* or *Form* these Powers here mention'd were, when 'tis manifest that at the time St. *Paul* wrote, the *Government*, the *Romans* in *Particular*, and the *Christians* then in *General* liv'd under, was *Monarchical*, administred by a *Single Person*; and since we read of no other *Form* of God's *Institution*, that They relate *principally* to that *Form*, *exclusively* of all other, *unless by Analogy* and *Accommodation*; especially since the Apostle tells us, these *Higher Powers* are *Ordain'd* of *God*, who never *expressly* ordain'd any other *Form*, that we can met with in our *Bibles* (which, by the way, should make any *True Christian* dread to be concern'd in the setting up *New Forms* of Human Invention, as indeed *Teaching God* and *Christ* a better way of *Governing* the World, than Infinite Wisdom and Mercy and Love to Mankind, hath hitherto pitch'd upon.) But why may we not take St. *Peter* in, as a sufficient and fit Expositor of St. *Paul*, and so to *specify* what some would have the *Apostle* assert only in the *Abstract* (tho' I think St. *Paul* hath done it sufficiently to satisfy any thing but *Impudence* and *Pertinaciousness*) (I mean those that *Gape* for the *Government* themselves, as all our *Antagonists* in this Point do) *v.* 3, 4. *For Rulers*, &c. St. *Peter's* βασιλεῖ ὑπέχοντες, 1 *Pet.* 2. 13. *v.* 3. *He is a Minister*

Sacrof. Reg. Maj. c. 4. *p.* 29.

nister of God, &c. *v.* 4. Nay, to thee, for [thy] good, if thou dost thy Duty. (No Government so bad or unjust, but for the most part encourage Virtue, and discourage Vice: No Prince so Evil as that more suffer Injury than receive Justice under them: and the worst of Governments better than *Anarchy* and Confusion, *Oxf. Annot. in loc.)* If thou be'st not devoid of all Grace, past all hopes of growing better: if thou hast any solid Virtue, any Grace to exercise, even under the most *Tyrannical* and Brutish, thou hast a fair Opportunity for it; whether it be Patience under Afflictions, the preserving thy Conscience inviolable, the manifesting thy *Love* to thy Saviour, *Constancy* to the Truth, *Confidence in God*, here is a glorious Opportunity for to win an immortal *Crown*, and to assure thy self of Eternal Life and Glory: And yet this *Minister* was *Nero*, yet even He was ordained of God, because ἐξουσία ὑπερέχουσα, an High Supreme Power. And so we have the *Divine Original* of Monarchy here asserted, for the αἱ δὲ οὖσαι ἐξουσίαι, *the Powers that be* refer to the ἐξουσίαις ὑπερεχούσαις, preceding the *Higher Powers*, for there is no Power but of God; and then the Conclusion must be, There is no *Supream Rightful Power* but from God alone: and if you demand who this particular *Ruler, Minister* was, it was *Nero;* and if you will have the Apostle's *Exhortation* to be *General* to all Christians, then the Sense will be, Let every Soul be subject to all *Rightful Lawful Kings*, for they Have or Receive their Authority from God; the Lawful Powers that are in being, throughout all Ages of the Church, *are Ordain'd of* [from, or by] *God;* ὑπὸ μὴ ἀπὸ Θεοῦ, but from God, from no one else, ὑπὸ μὴ being an Exclusive as in other places of Scripture. Again, These *Higher Powers* are call'd *v.* 2. διαταγῇ τοῦ Θεοῦ, *the Ordinance of God*, now διαταγὴ (saith the *Author* of *Sacros. Reg. Maj.* c. 2. p. 27.) is a very pregnant *Word, and signifieth an Ordinance by High Authority,*

Ver. 2.

thority not Revokable not *Repealable*, for which he quoteth Classical Authors, and among them *Plat.* in *Marcello*, who useth διατάγματα τῶν ἀρχόντων, for Established Decrees of Sovereignty. The Word from which it is deriv'd so used *Acts* 28. And *Stephanus*, on *Rom.* 13. 2. agreeth that it signifieth so much. Ἐξουσία, *Potestas*, *Power*, a *Roman* Diction, saith he, by which it was ordinary for them by *Powers*, in the *Abstract*, to express the Persons Authoriz'd with this Power: As he observes likewise from *Barclaius de Regno*, who cites Classical and good Authors for it, as *Pliny* lib. 29. c. 4. *Juvenal. Sueton. in Claud.* c. 21. *Modest.* lib. 27. *de Pignorib. Ulpian.* lib. 17. §. *penult. de Ædil. Edict. Tertull.* contr. Gent. *Sacros. &c. Ver.* 4. c. 2. p. 31. *He is the Minister of God*, *v.* 4. and therefore hath his Authority from God, and Acts for God.

The same *Apostle*, in 1 *Tim.* c. 2. v. 1. exhorts that *Supplications*, *Prayers*, *&c.* and *giving of Thanks be made for all Men; for Kings, and all in Authority, that we may lead a quiet* and *peaceable life, in all godliness and honesty.* Hence we may observe, against our *Sectaries*, that the greatest Blessings of this Life, may by our Prayers, Patience, and Perseverance in well-doing, and Intercessions with God, be enjoy'd under *Infidel*, *Idolatrous Kings* themselves, and *Persecutors* too; and that God, when he sees fit, can *turn their Hearts*, so that even such may prove *Blessings* unto us: So that *Kingship* is not in its own Nature a Curse (but as we by our Sins compel, as it were, God to turn his Blessing into Curses upon us, and his *Sceptre* into *Scorpions*) or *Abominable* to God, or *inconsistent* with *Christ's Kingdom*, by all we have seen hitherto out of the *Old* and *New Testament*. And therefore, *Prov.* 21. 1.

The *Apostle* in his Ep. to *Titus*, *c.* 3. 1. *Put them in mind to be subject* to *Principalities*, ἀρχαῖς, that is, ἄρχουσι, *Rulers*, [Princes] *Rom.* 13. 3. *Kings*, 1 *Tim.* 2. 1. *The*

King

King as Supream. 1 *Pet.* 2. 13. *Powers,* ἐξουσίας, [justly deriv'd Powers, lawful Magistrates] such being God's *Ministers, Rom.* 13. 4. for the Publick good, He so disposing their Hearts, that let them be in themselves good or bad, *gentle* or *froward*, whatever They do, shall turn to the Benefit and Advantage of all real and sincere *Christians;* all Circumstances of Life being the determined Effects of his All-wise, Just, and Gracious Providence (without which nothing can happen unto them) even Miseries, Afflictions of all kinds, Loss of Estate, and Life it self; all these shall turn to their Good, they shall work for them an exceeding weight of true, solid and immarcescible Glory. So that to a true Christian indeed, that *refers* all *Events* to *Providence*, and is in his Mind *resolv'd* to be *conducted* by it, and the *Will* of God *reveal'd* in his *Holy Word*, puts his whole Trust and Confidence in God, by applying himself only to lawful Means and Measures, and *Casts all his Care upon him, leaves All* to his *entire Disposal*, layeth up his *Treasures* in *Heaven, looks for no Abiding City* here, but looks for one to come; who takes no care for the Morrow, and always thinks his present *Condition* most *suitable* unto, and *best* for him; who studies to *mortify* and *keep* under his *Corrupt Affections*, and setteth his *Affections*, his *Heart*, upon the things above; *practiseth Self-denial; dies daily* to the World, that he may live unto God; seeks to *glorify* God in all he do's, or to *do all to the Honour and Glory of God*; and in all Circumstances whatever, values a *Good Conscience* beyond *Earthly Treasures* and *Comforts; Rejoyceth* in *Tribulations*, and is always *disposed* even to take up his *Cross*, and to *tread* in the *Steps* of his *Blessed Lord*, and is willing, that what remains behind and unfinish'd of the *Sufferings* of *Christ* in his *Members*, may (as far as possible) be *accomplish'd* and *fulfill'd* in his own *Person*; and counts it the greatest Honour, when call'd to it, to *suffer* for *Righteousness* sake, and a most *Glorious*

and

and *Blessed Opportunity* to *Approve* and *Signalize* his *Affection* and *Love* to his *Loving Lord:* I say, A true *Christian* indeed (and none other than what I have been describing, with such like dispositions of Mind, deserve that compellation) can never bethink himself of *Resisting* or *Rebelling* against *Rightful Powers*, of *Returning evil for evil*, or *Doing evil that good may come of it;* or chusing to violate God's Laws, to preserve his *Skin whole*, or his *Estate untouch'd.* Here's no Room for such *Damnable* Thoughts, and *Diabolical Practices*, and none but the *Scandals* and *Reproaches* of Christianity, and all that's good, *Carnal-minded Men*, Men of *Antichristian*, *Worldly Spirits*, can entertain such Notions as these are. None but *Proteus's*, *Jesuits*, *Hereticks*, *Profligates*, and *Reprobates*, *Pharisees*, *Hypocrites*, *Gnostieks*, *Time-servers*, &c. Those who *walk* after the *Flesh* in the Lust of Uncleanness, and *despise Government* [the Ordinance of God himself in Church and State] *Presumptuous*, [Proud and Haughty, that look upon it as a *Diminution* of their *bloated* Sanctity, and too great a Condescension for them, to stoop or submit to the Authority of any thing, forsooth, that's call'd Man!] and *therefore are not afraid* [but audaciously and arrogantly] *speak evil of Dignities* [slander, bely, and rail against their *Betters* and *Superiours*] 2 Pet. 2. 10. None but such *stigmatiz'd*, *cauteriz'd Apostates*, as *have gone in the way of Cain*, [embru'd their Hands in the Blood of *Princes* and *Priests*, of their better *principl'd* and *innocent* fellow Subjects] *and run greedily after the Errour of Balaam* for Reward, plead Ship-wreck of a good Conscience, preach'd up Rebellion, War and Blood-shed, curs'd the Foot-steps of God's Anointed, and *vomited* out all manner of *Imprecations* upon the *Church*, the *Israel*, the *Peculium* of God; for no other end but to seize her *Patrimony*, to enrich themselves with the *Ecclesiastical Revenues*, and to *gorge* themselves with the Wealth and Abundance

of

of the *Loyal Nobility* and *Gentry*, and to *Mount* the *Highest Stations* in *Church* and *State*; and so by the just Judgment of God, will, in due time, *perish in* the *Gain-saying* of *Corah*, in their *Rebellion* and *Schism*.

I shall add but one *Text* more unto this Collection; and that is, 1 *Pet.* 2. 13. (the latter part of which I have touchd upon already) *Submit your selves to every Ordinance of Man, for the Lord's sake*, &c. Now whereas some have very *boldly* inferr'd from this Text, that, that *Civil Government* is a *Human Creature*, according to the *literal Translation* of the words, κτίσει ἀνθρωπίνῃ, or an *Ordinance set* up by *Man*: I answer

First, That, properly speaking, there's no such thing in *Rerum Natura*, or in *Nature*, as an Human Creature; unless we will call *Sin*, *Obliquity*, *Vice*, the *Violation* of God's *Commands*, an *Human Creature*, (because no *Production* of God's) *Villany* or *Wickedness*; and dare any one be so *Blasphemous*, as to *aver*, that the *Holy Spirit*, by the Mouth of the *Apostle* St. *Peter*, should command our Obedience and Submission to such an *Human Creature*, to the Production of Man's *wicked Heart*; the *Imaginations and Thoughts whereof* (as they are, in a strict Sense and Propriety of Speech, Man's) are wicked [and contrary to God and Goodness] *continually*, Gen. 6. 5. and ever constantly prone to *do amiss*, and too prompt to Actions *contradictory* to the *Will* of God?

Secondly, Is it not most unreasonable to suppose this single *Text*, taken *literally*, or as it lies, should be a *Gloss* or *Comment*, to *explain* all the *other Texts* in the *Holy Scriptures* by, which *seemingly contradict* it, and *hold* forth a quite *different* Sense? Or rather, is it not highly *reasonable* that it should be examin'd by the other, which are more *clear* and *positive*, and less liable to *Exception* or *Doubtfulness*, and receive its Interpretation from them? All the other places hitherto *cited*, or *producible*, make

make *Civil Government* a *Divine Ordinance*, and affirm God to be its *sole Author*; and this seems, on the contrary, to make it a meer *Human Creature*, and the *People its Original*. *Contradictions* cannot be *equally true*, and therefore the *Sectarian* popular Sense of *it* must be *false*. Here then we meet with a *seeming Contradiction*; here's one Text seems to *clash with a great many*: God's *word* cannot hold forth *Contradictions*, therefore we must endeavour to reconcile these Texts, that there may be no *Ground* for *Error* in the *Infallible Oracles* of *Truth*; and we thereby expos'd to Uncertainty, in a matter of such vast Importance to the *Peace*, *Order*, and *Well-being* of *Mankind*, and wherein *Conscience* is so highly concern'd and engag'd.

Thirdly, Then 'tis to observ'd, with the Accurate Mr. *Weldon*, 'and that according to the *Original*, '(for Adjectives in [*Inos*] do not connotate Efficiency in the Subject, but its Passivity) that it is not 'meant of any *Ordinance created by Man*, but establish'd *in* or *amongst* Men, *viz.* (in this particular) by the Constitution of God. And this is the 'constant Doctrine of the Scriptures, answerable to 'that of St. *Paul*, *Rom.* 13. 1. For there is nothing 'that is ἐξουσία, or just Power, but it proceedeth 'from God (who is not the People) and all that is 'ἐξουσία, or just Power, is set in order by *God*, and 'no other: St. *Peter*'s words are ὑποτάγητε ἐν πάσῃ 'ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, *Be subordinate unto* '*every Constitution among Men, for, or according to the* '*Lord*; for so the Preposition διὰ, (with an Accusative Case) signifies in Scripture, *viz.* the Lord's 'orderly Disposition of *Superiour*, or Inferiour, 'εἴτε βασιλεῖ ὡς ὑπερέχοντι, whether it be to the King, as 'to the Supreme, *viz.* in this Substitution εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις, *&c. or to those by whom his* '*Mind is declar'd, as unto Men that have* his, *viz.* 'the King's Commission; which cannot be un-

'derstood

'derstood of their *immediate Mission* from God; for then the God of *Order*, must be the *Author* of *Confusion*, necessarily attending many *supremes ad idem*, for the same Act: For whosoever is sent by the most High, is, *quoad hoc*, *Supreme*, in relation to that Commission, wherewith he is sent. So that after all the Pother made by *Sectaries*, *Republicans*, *Hobbists*, and *Theologo politico's*, we see the seeming Contradiction reconcil'd very easily and naturally; and indeed, 'tis the Insincerity, by and *selfish ends* of *designing*, *deceitful*, wicked Men, that is by the *Management*, and *subtle Contrivances* of that *malign Spirit*, who wholly *Governs* them; that raises all these *Fogs* and *Mists*; that *obscure* the *Truth*, to make way for *Error* and *Confusion*, the most powerful Means of *enlarging* the *Empire* of *Darkness*. It's the *Interest* of these *Monsters* of *Mankind*, it should be so, only and for no other ends but to *serve* their *Lusts*, to *accomplish* their *Projects*; and they tug hard, Tooth and Nail, it should be so; and those *horrid Times* of *Confusion* and *Anarchy*, in this *Kingdom*, I have so often mention'd, when *Satan* was *loos'd*, may convince all good Christians of the Truth of what I have said, by their Practice then, besides their restless *Endeavours* ever since. They matter not who is *Author* or *Original* of Dominion, whether *God* or the *Devil*; the *latter* will serve their turn, and are well contented it should be so, if they may but be his *Journy-men* or *Deputies*.

Weldon's Orig. *Dom. c.* 2 §. 34, 35.

And now I come to the *Second Point* I propos'd; and that is, That *Dominion*, and in particular, that *Form* of it which we call *Monarchy*, doth *now*, under the Gospel, *derive* it self immediately from *Christ*. This, if sufficiently evinc'd, will demonstrate *Monarchy* to be so far from being odious and Antichristian, and contrary to the *Will* of God *reveal'd* in *Holy Scripture*, that it must be own'd the only Scriptural

tural *Form* of *Civil Government*, the only lawful or *rightful Government*, according to the Pattern of the *Mount*, as bearing a Resemblance to the Archetypal Government of *God* himself and *Christ*.

The first Text I shall cite to this purpose, shall be that of *Heb.* 1. ver. 2, 3. as most pregnant and appositе to the matter in hand. —— *Whom he hath appointed HEIR of* all Things; by whom also he made *the Worlds: Who being the Brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power, when He had by himself purg'd our Sins, sat down on the Right-Hand of his Majesty on High.* Here then it is observable, that it's a most *Diabolical Presumption*, for any *created Beings* to assume to themselves any part of God's *Prerogative*, which is to be the *Original* and *Fountain* of all *rightfully constituted Power* (this is more than ever the *Popes* of *Rome*, or *Turks*, or the *Devil* himself did, and for those who place the *Original* of *Dominion* or Sovereignty in the *People*, they bid very fair to make the οἱ πολλοὶ, the *Mob* to be *Antichrist*) and that none can pretend to any Right unto it, otherwise than by *divine Donation*, his *express Patent recorded* in his *reveal'd Will.* 'The Exemplification is the Act of him who 'is *Elohim* from everlasting, the Divine and Ori-'ginal, the supream and *invisible* Administrator of 'all Power Spiritual and Temporal, proceeding se-'cundarily to earthly *Elohim*, his deputed, his im-'mediate and visible Assigns for the Administration 'of these his Powers, for the Preservation of what 'under that Name he created. For these ends 'Christ is furnished with semblable Power, for Do-'minion in both kinds, and hath his two Names 'of *Jesus* and *Christ*, answerable both to the 'Image and *Likeness* which he came to restore: 'for the which he hath *eight Titles*, all enumerated in the preceeding Texts; which I shall run over in short, from the *Judicious* and *Accurate* Mr. *Weldon*,

for the *eternal Conviction* of the *Gainsayers.* ‘ In the ‘ Text, saith he, the Apostle being to clear in be- ‘ half of the Church, and against the *Jews* and ju- ‘ daizing Christians, and vindicate both the *King-* ‘ *ship* and *Priesthood* of Christ, sets forth his *Titles* to ‘ them both promiscuously together. The *First* (in ‘ honour of his despised Humility) is his *Fathers Do-* ‘ *nation*, He arrogated them not to himself, *Heb.* ‘ *v.* 4. *No Man* (alas! 'tis otherwise in these Days) ‘ *taketh* this Honour to himself, *but he that is called* ‘ (externally) *of God, as was Aaron.* So likewise (in ‘ the next Verse) *Christ* (who externally call'd ‘ *Aaron*) *glorified not himself to be made an High-Priest,* ‘ (or a Consecrator of inferior Priests) *but he* (did ‘ it) *that said unto him, thou art my Son, this day have* ‘ *I begotten thee Heir of all things,* this is his *second Title,* ‘ and *just Heir,* for he (by whom, and whom are ‘ *all things*) is, not only of the chief of Things, ‘ (regal and sacerdotal Power) but also of all ‘ other things *whatsoever* even unto *Sheep* and *Oxen,* ‘ *&c.* Consult likewise *Coloss.* 1. 18. *Ephes.* 1. 20. *Philip.* 2. 9, 10, 11. *Joh.* 3. 35, 16, 15.] ‘ In the ‘ third Place, is set down the *third of his Titles* —— ‘ [by whom he made the Worlds] thus *Joh.* 1. 1. ‘ Of all *Titles* to all things, he must needs have the ‘ best, who made them all. Next is expressed the ‘ particular *Causa Causata,* or immediate Cause of ‘ *Priestly* Power, ὃς ἂν ἀπαύγασμα τῆς δόξης, *&c.* who ‘ being the bright easterly Beams of God's glo- ‘ rious Perfection, &c. *viz.* that which is indeed ‘ the likeness of *Elohim* —— which likeness was ‘ destroyed in the first *Adam,* consisting in the Rays ‘ of enlightned understanding, *&c.* Fifthly, is set ‘ forth the particular *Causa Causata,* or *secondary* ‘ Cause of his *earthly Dominion,* in that he was χαρακτὴρ ‘ τῆς ὑποστάσεως αὐτοῦ, the expres and substantial Form ‘ of *his perso al Essence:* and this is God's own Para- ‘ phrase of his first Word *Tselem,* (in that of *Gen.*) ‘ as

' as also that this Image of God is the Fountain and
' Foundation of Man's Dominion here, consisting
' —— in private Men, in the Sovereignty of the
' reasonable Appetite, or Will, over the rude and
' unruly Multitude of Lusts and Passions; and in
' their due Subjection unto those, who either in
' the Family or Kingdom, are more publick Re-
' presentations of *Elohim*, according to their di-
' stinct Degree of Command, but all under Christ,
' *&c.* His *sixth Title*, is, his supporting all things
' by the Word of his Power] it being an Act no less
' noble, nor of less might to sustain the World, than
' to create it. *Elohim* it had for its *Maker*, and requires
' no less than *Elohim* for its Preserver.—And therefore
' whom he takes in unto himself for the *management* of
' earthly *Dominion*, he invests with his most honoura-
' ble Stile of his Majesty, *viz. Elohim, &c.* also *Christ*
' hath also taken them into the Fellowship of that,
' his Name of *Christ*, *Messiah* or *Anointed, &c.* His *se-*
' *venth Title* is of *purchase*, viz. of that which was
' sufficiently his own before —— *Having by him-*
' *self purged our Sins*] he hath bought our whole Souls
' and Bodies, and that too, if we have any thing of
' our own, which we may justly call ours, *&c.*

An *eighth Title* is of present *possession, and is sitten*
' *as Bishop for ever, and at the Right-hand of Majesty as*
' *King*: *both a King and Priest*, to *reign* and *intercede*,
' till time shall be no more. Where δεῖ ἀυτὸν βασι-
' λεύειν, of necessity he must be King until he hath
' put all Enemies under his Feet, 1 *Cor.* 15. 25. *&c.*
' These are Christs *eight Titles* to Universal Sove-
' reignty, asserted by the Holy Scriptures, if the
' People have more, it is more than yet appears;
' better they cannot have, than his Right of *Primo-*
' *geniture*, they are too young for that; than his
' *Right of Efficiency*, they can marr, not make Worlds;
' than his *Right of Similitude*, *their Light* is too new,
' a late exhaled *Meteor*, which leads Men, not to

Perfection, but into the Pit; than his *Right* of *Image*, they have rebellious Lusts; than his *Right* by *verbal Sustentation*, the Words of their Tongues can set the whole course of Nature on Fire; than his *Right of Purchase*, they spend their Blood too wantonly; than his *Right* by *Possession*, they are at a wrong Door, and go out of God's House to take possession of it. They first seek the Kingdom of Earth, and so begin their Work at the wrong end, and lose both. So then it appears that the Original of all *Sovereignty* (whether Spiritual or Temporal) is in the Deity ——— and that the grand *Charter* thereof is unto *Immanuel*, the second Person of the Trinity, now most meritoriously, and more eminently conferr'd upon his Person (both God and Man) since his Incarnation, Passion, and Ascension which is avowed by the Prophets, ——— and attested by the holy *Apostles* of the New Testament. Thus *Rev.* 1. 5. He is ὁ πρωτότοκος ἐκ τῶν νεκρῶν καὶ ἄρχων τῶν βασιλέων τῆς γῆς; The first begotten of the Dead, and the chief Prince or King of the Kings of the Earth. So *Rev.* 19. 16. *And he hath on his Vesture, and on his Thigh a Name written King of Kings, and Lord of Lords.* Thus also St. *Paul* 1 *Tim.* 4. 15. He is the blessed and only Potentate, the Kings of Kings and Lord of Lords. The meaning of which Texts is plainly this, That all Earthly Kings proceed from, or derive their rightful Power from him; act under him and for him, as his Servants, his Ministers subservient to his Providence; he alone the true Potentate, they but his *Vice Roys* or *Representatives*. He only the *Visitor* of Kings, and the *Proprietor* of their Kingdoms, so far from annulling the *Office* of *earthly Kings*, that he clearly gives them a Title, which Kings had not before; whereas before they claimed only from God, now they claim from *Immanuel God and Man* both; which by the Way makes their

their Title more easie to be comprehended, more obvious to humane Understanding and Apprehension. For this Comp. *Psal.* 2. with *Act.* 4. v. 1. *Mat.* 22. 44. ' Now the Assumption of the Precedent Argument, in the former Chapter being ' asserted, and the whole Stock of *Elohim's* Power ' established on the Man Christ Jesus, by such Titles as none can have the like; it remains to be ' shewed, which of these had the right of Primogeniture over the rest. And evident it is that it was ' the *First*, viz. the *Donation* of God the Father, ' which our Saviour wholly apprised and insisted ' upon, accounting the rest but as Aptitudes to Dominion; wherefore *Mat.* 28. 18. laying aside all the Glories of the other, he triumpheth only in his Fathers Gift. *Chap.* 2. §. 19. *All power is given me* in Heaven and in Earth. ' *All Power*, inclusively, ' the Power of Dominion. *It is given, conclusively*, ' not *Originally* in his Person, not assumed. *It is* ' *given* to me, *exclusively* of thee who art to be governed by this Power: and this *in termini* ' *nis terminantibus*, *butted* and *bounded*, in Heaven and in Earth as well as that. *Weldon's Orig. Dom.* c. 1.

Thus it's clearly evinc'd by this *excellent Author* (who may serve instead of a *vast many*, none having, tho' well, treated of this Subject of the *Origine of Dominion* better) that *Christ* is now particularly, under the *Gospel Dispensation*, the *Origine* of all earthly lawful Power; and that all *Kings* of the *Earth* are his *Deputies* by way of necessary Consequence: and my Pains might be spared and the Readers Trouble, in collecting more *Texts* upon this *Point*, it being sufficiently *demonstrated* from this passage of the Epistle to the *Hebrews*: but because I have to do with *unreasonable* Men, who would pretend to shelter themselves in all their *Heterodoxies*, under the *Covert* of the *Holy Scriptures*, and *boast* and *glory* themselves to be,

of all that call themselves Christians, the *firmest* Adherers to them (tho' I must seriously aver that I can't find in all our Sectaries Writings, that *bona fide* they have one single Text *truly* and *literally*, or by just consequence, for any one of their *Heterodoxies* or Singularities, by which they *discriminate* themselves from that profession of *Christianity*, that all the Churches of *Christendom* were *united* in, before the Reformation for many Ages) I shall proceed to *allege* some other *Texts*, if not to convince them, yet at least to stop their Mouths, and for the greater Confirmation and Establishment of those in the Truth, who are *sincere Christians*, or in *real Dispositions* to be so; and to embrace the Truth when fairly propounded unto them, and to prevent, by God's Blessing, their being seduced and misled by the crafty and subtle Insinuations and *Transfigurations* of these *Ministers* (or *Slaves*) of *Satan* that *Grand Antichrist*. To this end I shall reproduce that of 2 *Sam.* 7. 16. wherein we have recorded that *glorious Covenant* God made with *David*, *And thine House and thy Kingdom shall be established for ever before thee.* This Covenant the *Regal Prophet* repeats more particularly *Psal.* 89. 3. *I have made a Covenant with my chosen, I have sworn unto David my Servent*, and v. 4. *Thy Seed will I establish for ever, and build up thy Throne to all Generations.* Here then we may observe an *Establishment* of *Kingly Government* for ever and that by *Covenant*, by the *most solemn Oath* sworn by *Elohim* to *David*, a *Succession* of *Kings* for ever to *sit* upon the Throne of *David*, so long as the Sun and Moon endureth. For the better understanding of this matter it will be necessary to consider the *Grounds* of Gods making this Covenant in particular with *David*. The *Reason* in general Terms was, For that *David was a Man after God's own Heart*. *Particulars* are express'd in the 132 *Psalm.* As first his *Pious Intention* to build an House, *a Temple* to God. v. 1, 2, 3, 4, 5. Then his

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Religious Petition that God would vouchsafe to arise and take possession of this House (already in his Designation, set apart for his Honour and Service, expreſt in *v.* 8, 9. 10. And then again, in behalf of those menial Servants of God the *Priests*; first that they might be liberally and honourably provided for, as to their external Port, Let thy Priests be *cloathed*, externally set off with Honour, as *becoming the Ambassadors* of so high a Majesty. Secondly, as to their inward contentive Support, let them be cloathed with *Tsedek*, *i. e.* let their just Portion (from their Lord and Master) supply them with this *Honourable Port*. *Tsedek* not only signifying internal Righteousness, but Gods *Eleemosinary allowance*, for means of comfortable *Subsistency*. Then *thirdly* for *external* and *internal* performance of Gods Service, in the name of the People, properly and truly call'd God's Liturgy, that they might perform this Service without any interruptions or impediments, let thy *sacred* and *secret* ones sing thy publick Service with Joy, let them triumphantly shout or sound them forth from an Heart possessed with internal Exaltation. Then Fourthly, *v.* 10. *David* petitions God —— 'For thy Ser- 'vant *David*'s religious *solicitude* for thy House and 'House-keepers, let no Face that is *anointed* by 'thee (*Regal* or *Sacerdotal*) be ashamed. The meaning is, for the sufferings sake of *both* the *Davids* (the *heavenly* and the *earthly*, the *Type* and *Antitype*) let not the great *King* or *Priest*, that *Christ*, whensoever he cometh into the World, be ashamed of those who are entrusted with his Offices, nor let them be ashamed (before him) of their Demeanor in those his Offices. Now the last part of this *Psalm*, is Gods *Answer* to *David*'s Petition: *David* had first vowed and sworn to *Jehovah*, here *Jehovah* swears to *David*, v. 10. —— The substance of his *Oath* is, *First, Of the Fruit of thy Body will I set upon thy Throne, and if* *Ver.* 9.

thy Children will keep my Covenant, &c. And for the *second part* of *David's* Petition, he also answers that with overflowing Bounty, and doubles his Blessing--

I will abundantly bless her Provision, I will sa-
Ver. 15. *tisfie her poor with Bread, the poorest Levite*
shall have his fill of Bread —— and *v.* 16.

for her (*Sion's* the Churches) *Priests*, I will adorn them with more than *Tsedek*, it is *Jeshang*, *Salvation* or *Jesu-ship*, they shall put on the *Lord Jesus*, both upon themselves and others, *&c.* See v. This was God's Oath in answer to *David's*, for a *perpetual Priesthood*, and a *perpetual Kingship*, which if they fail'd in *Judaism*, we are to seek for in Christianity; for God's *Oath* cannot fail, but in the *typefied* (if not in the *Type*) it hath been, and shall faithfully be performed, unto the end of the World, (*Weld. Orig-Dom.* c. 8. §. 2.) But then for a Conclusion of the Petition God answereth accordingly, that out of the material Temple shall come the Blessing of the pious King, which by him shall descend upon all his Subjects, according to the Multitudes of plain Texts, as *Ps.* 22. 2. *Ps.* 53. 6. and 68. 16. and 87. 2, 7. and *Ps.* 76. 3.—So here v. 17. There (in that very place which *David's* Piety had vowed for me, *&c.*) will I, saith *God*, *make the Horn of David to bud.* And further——— I have *prepared*, *ordered*, and *trimmed* a *perpetual Lamp*, viz. the Priest with *Urim* and *Thummin*: *Light* for the Service of mine *anointed*, to be unto him and his for ever, as *Aaron* was to *Moses*, *Eleazer* to *Joshua*, *Joshua* to *Zerubbabel*, to enquire of God by, and to offer up his Devotions. The Tenure of God's *Obligation* is precisely this; thou, O *David*, intendest to build me an House (of eternal *Cedar*) therefore will I establish thy Seed *Gned*, *gnolum* for *Eternities*, *vvamthi* and I will build thy Throne in Generation and Generation. First *Legal*, then *Evangelical*. *Weld. ibid.*

Having

Having now given some account, from this best *Author* I ever met with on this *Subject*, of the *Covenant* God made with *David*, for an *everlasting Succession* of *Kings to sit upon his Throne*, to the end of the World. I shall now proceed to shew you, from the same *Author*, That this *Oath* of God, this *Covenant* was not to terminate solely in *David*, but that there is a *Mystical* and *Sublimer Sense* of this *Oath*, respecting *Christ*, the *Typesied* or *Antitype*, the *Second David* and *His Seed*; so that this *Covenant* is *productive* of *Another*, as will plainly appear even from *David* himself, and is the subject matter of the 89. *Psal.* where he particularly praiseth God on this very account, and whereby it will appear likewise that *Christ* is the *Primary Object of God's Oath* unto, and Covenant with *David*, *Christian Kings the Secondary*.

First then we are to observe, That the Covenant with *David* the *Type*, and *David* the *Typesied* or *Antetype*, was twofold (as, for Example, the Covenant with *Abraham* was; it had a *Double* meaning, a *Temporal*, and a *Spiritual*, *Mystical* or Eternal: His Seed likewise to whom the Covenant made with him was to extend, was after the *Flesh*, and after the *Spirit*, a *Natural* and a *Spiritual* Seed, *Gen.*17. 6. comp.) The First *Oath* and *Covenant* we find mention'd *Psal.* 89. 3, 4. The Fourteen next Verses is the Interlocutory Context between the *Two Covenants* with the *Two Davids*. In the next *Nineteen* Verses (concluded with a *Selah*) is the *Second Covenant* with the *Second David* or *Christ*, manifestly in sundry *Circumstances* distinguish'd from the former; 'Yet so as the 'former may be resembled to the Blossom now 'fallen, the Second to the Fruit which succeeded 'to this Flower. This appeareth from the first Syllable of the *Second Covenant*, *Psal.* 89. *v.* 19. that out of the *Root of Jesse* should spring a *Regal Stock*, which for a time should bear *Royal Fruit*, and afterwards should have an *Adopted* or *Engraffed Cion* inserted in-

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to it (as *Dan.* 14. 14.) which should afford *Fruit* and *Shelter* for all the Nations under the Heaven, which would embrace the *Faith* of *Abraham.* ‘ Not only ‘ *Christ*, but every *Christian King*, being taken into the ‘ Name of *David* here, found out in this Verse to be a ‘ Helpful Instrument of God, for the Administration ‘ of his *Earthly Dominion*, and Anointed in the Oyl of ‘ *Inviolable Holiness.* For there is not one particular ‘ in the Personation of *David*, but as it appertaineth ‘ *Primarily* to *Christ*, so does it [*ad mensuram*] *Secon-* ‘ *darily* to every *Christian King*, &c. But that the plain difference between these Two Covenants may appear, the Exception or Conditional Clause men-
Comp. verf. 30. *with* 35. tion'd with the *Earthly David* in reference to his *Natural Posterity*, is here expresly cut off *v.* 35. 5. *Once have I sworn by my Holiness, that I will not lie unto David*, [that is, the Heavenly *David, Immanuel, Christ.* And all this upon the *First David's Resolution* to build me a Temple, and to provide for my Priests.] —— *that* His Seed *shall continue for ever, and his Throne* (which certainly was a Temporal Throne on Earth) v. 36. *shall be as the Sun before me:* and v. 37. *It shall be established for ever* [gnolam] *as the Moon, and as the faithful Witness in Heaven.* So that it's clear, *First*, that these *Two Covenants* were one and the same, save only that the *Graces* of the *Second*, for the Stability of *Christian Monarchy*, are enlarged or more extensive. *Secondly*, Whereas it is the *R.* Prophet's *Scope* in this *Psalm* to celebrate both the *Infinity* of God's *Mercy*, and the *Immutability* of his *Oath*, for the Continuance of the Throne and Kingship of his *Anointed*, for the *for ever* of the *Law* and of the *Gospel*, for the *Generation* and *Generation*; and whereas throughout the *Fourteen* last Verses he passionately bewaileth or deprecateth, *viz.* in the *four last* of all, the Cutting off *David's Line*, which Dereliction of God hath now lasted about two thousand Years, *&c.* It is hence evident, that the *Israelitish*

raelitish Throne and *Kingship* was but the *fidential* and *significant*, not the *formal* and *ultimate Object* of God's *Merciful, Faithful*, and *Eternal Oath unto David*; and therefore that the Covenants were two, *&c. Thirdly*, that this Branch of the *Grand* Universal Covenant of God, *concerning the Temporal Dominion of the World by Kings*, the Sons of *Gnelion*, the *Adopted* Seed of *David, was the Ultimate Object* of the *Sacred one* Oath of God; therefore to look for a *New Form* of Government (besides the making God perjured) is in effect to look for a New Saviour———and plain it is withal, *in terminis*, that the Security of Christian Kings was here, that which was provided for in the 21,22,23. Verses; upon whose Prerogative whosoever groweth or exacteth, are declared Enemies of God: whosoever *anguistiateth* or *afflicteth* them, are Children of Iniquity: whosoever are their Enemies in the *Open Field*, shall be broken in pieces, and whosoever are *Secret Haters* or desirous of Change of their Government, or Causers of *Intestine Division* by *Civil Wars* (however they may as *Absalom* prosper for a time) shall be *smitten* with *Plagues*; inasmuch as in them despight is done unto him, into whose *Throne* and *Primogeniture* (by the Oath of God) from Eternity into Perpetuity, They are Adopted. But as a farther Confirmation of what hath been asserted, we find this very Covenant, in the Sense lastly contended for, repeated *Jerem.* 31. 35. Thus saith the Lord, who *giveth the Sun for a Light by day, and the Ordinances of the Moon and Stars* for a Light by night, *&c. If these Ordinances* shall depart, *&c.* And that the Drift hereof may be understood, see the 33. *Ch. v.* 20. Thus saith the Lord, If you can break my Covenant of the Day, and my Covenant of the Night, so that there should not be Day and Night in their Seasons, then may my Covenant be broken with *David* my Servant, [that he should not have a Son to reign upon his Throne, and with the *Levites*

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the Priests my Ministers.] *And before this*, Ver. 17. *Thus saith the Lord*, David *shall never want a Man to sit upon the Throne of the House of* Israel, *neither shall the Priests, the Sons of* Levi, *want a Man before me to offer Burnt-offerings, and to kindle Meat-offerings, and to do Sacrifice continually.*

Now that which is *Observable* is, that what the *Prophet* speaks of in these Passages, relates particularly to the *Gospel-times*, that an Everlasting *Kingship* and *Priesthood* were to be continued under the Gospel, as the *Greatest Blessings* underHeaven; and therefore to endeavour to take them away, is to *attempt* the *Reversment* and *Annulling* of those Ordinances, the perpetual Duration of which God himself hath established, and confirmed by his most solemn Covenant and Oath, ; and consequently to destroy both *Church* and *State*, and to turn the World upside down into *Chaos*, *Wilderneß* or *Hell*; the Insolentest and most Sacrilegious Impious Design, that can be Acted by *Men* or *Devils*. Again, hence 'tis likewise to be observ'd, That God promis'd *them both* at the same time, as the mutual Supports of each other, or as implying that they can't subsist One without the Other; that Injury done to the One weakens the other; that *Religion* and *Loyalty* go hand in hand; that the one can't be without the other; that *Saints* and *Rebels* are *incompatible* inconsistent Terms, that it's the *highest Contradiction* and *Impossibility* that the *One* should be the *Other*: hence we may see that it was a divine Sentence, that fell from the Pen of that King, *no Bishop no King*, and grounded upon those sayings of our Saviour, *give unto Cæsar the things that are Cæsars, and unto God things that are Gods*, and of his *Apostle* St. *Peter*, *fear* God and Honour the King. Hence likewise we may observe the *Folly* and *Nonsence*, as well as Prophaneness of those who make a Scoff at *Loyalty* and *Sovereignty*, and at the *Evangelical Priesthood*; and find a *sad occasion* to lament their

Apostacy

Apostacy from *Christianity* it self, who hereby do the greatest *Outrage* or *Injury* to our blessed *Lord and Saviour* Jesus Christ, the *King* of *Kings* and *Lord* of *Lords*, our *High Priest* and *Mediator* and the *Origine*, the *Fountain* of *Regality* and *Priesthood*; all the *Dishonour* done to which, he *resents* as offer'd to his own most *Divine* and *Sacred* Person, and will infallibly *avenge* himself of all his *profess'd Enemies, and crush them in peices like a Potter's Vessel*, and for ever *reprobate* them as useless *Potsherds*.

But to return to *our Subject*, and *incomparably Learn'd* and *Loyal Confessor* and *Author*; 'If (saith 'he) need here be of Recollecting a Brief of the 'Evidence for Christ, who as *David*'s Son hath 'here the whole Dominion of the World laid upon 'his Shoulders, it shall —— -in short, be perform'd: This being hence most evident, that it is he *that was in the first place*, design'd (under the Person of *David)* for the *Temporal Dominion*, and *visible Thrones* of the *Universe*, over the People, who never had Commission *with*, *from*, or *under* him. 'To him, 'upon the meritorious fulfilling of the Ends of his '*Incarnation*, it was that *Elohim*, put in Subjection 'all things whatsoever, by him and for him (who 'is his perfect *Image* and *Likeness*) he had made; 'who is able (being the Word that made it) to sustain it; who *bought* it, and as *King* and *Priest*, in 'possession of it; who had given him a Name a-'bove all Names, upon whose Thigh was written 'his *Stile of King of Kings*, in token of his *Propriety* 'in them, and their *Allegiance* unto him, who said 'πᾶσα ἐξουσία, all the Just, Legal Power over the 'Creature; for the *Regulating* whereof, ἐδόθησαν, is 'by his Donation (without which none can have 'Power) transferr'd unto me, *which is, or can be* in '*Heaven* or *Earth*, for the Management of either, 'or both. Of which, for Earth, Kingship is a 'part, where his Dominion cannot but be either

'*None*,

'*None*, or *Monarchical*. The Apostle saith δεῖ αὐτὸν 'βασιλεύειν. He must be King; yea, the only Potentate for Earth, *King of Kings*, and *Lord of Lords*, 'as St. *Paul* and St. *John* also have attested. And 'St. *Peter*, in his First Epistle, 3. 22. —— Angels, 'and Authorities, and Powers being made subject 'unto him. I might produce innumerable Texts on this Subject; as for instance, *those* which assert the Name of *Melech*, or King, to be primarily *God's* and *Christ's*; as *Psal.* 5. 2. 9. 4. 10. 18. 20. 9. 22. 28. 29. 9. 44. 5. 45. 6. 47. 2. 68. 24. 74. 12. 93. 1. 96. 10. 97. 1. 98. 7. 91. 1. 103. 19. 130. 4. 146. 10. But as a Conclusion of this Argument, with Mr. *Weldon*, I shall 'only *Recapi-* 'tulate that the *Throne*, often mention'd, and par- 'ticularly, *Psal.* 89. 29, 36. cannot be understood 'of the Jewish Kings, the Lineal Successours of 'the *former* David, in the *former Covenant*: For 'they, as they were *Typical*, so were they *Conditi-* 'onal, and upon breach of Articles, have now fail'd 'above two Thousand Years, while the *Sun* and '*Moon*(the Admeasurers of the Perpetuity sworn by 'God) have lasted, and yet do continue. So that '(if the Oath of God have any Truth in it) of ne- 'cessity, it must be meant of them who were speci- 'fy'd in the *Covenant* with *Abraham*, when he was 'design'd for the Father of all the Nations of the 'World that should be blessed, *Gen.* 17. 6. which 'must be understood of his *more impossible Seed*, than 'his Generation of *Israelites*, when he was an 'Hundred Years Old. For it had been altogether 'impossible, that he should have been the Father 'of (us) Gentiles, if his *Natural*, and not his *Adop-* 'ted Seed had been meant, *&c. Weld.* Orig. of 'Dom. cap. 8. Sect. 5.

Now after such *manifold* and *express Authorities* from the *Old and New Testament*, after the *positive Covenant* of God himself, made first to *Abraham* the *Father* of the

the *Faithful*, particularly and in its full *extension* of the *believing Gentiles*; *renew'd* to *David*, and to *Christ* as the *Seed* of *Abraham*, and of *himself*, according to the Flesh; *repeated*, and mention'd afterwards in the *Prophet* Jeremiah; *fulfill'd*, *accomplish'd*, and *made good* in the *literal Sense* of it, in the *Person* of *Christ*, who was actually a *King*; to whom the *Wise-men* did Homage, while even in his Swaddling Cloaths; who entred *Jerusalem* in *Royal Pomp* and *Magnificence*; whom his Disciples honour'd by the Name of *King*; who own'd himself to be such, before the *Jews* and *Pontius Pilate*; whose *Title*, by a special *Direction* of *Providence*, was written upon the *Cross*; whose *Grave* was sealed as *Kings Tombs* us'd to be; from the *Cradle*, to his *Cross*; from his Mother's Womb, till he is buried; in all the times of his Life, his *Royalty and Kingdom* was manifested. *Sacr. Reg. Maj. cap.* xi.

'After, I 'say, to take all Cavils away, the *Scripture* hath 'given us this Truth in plain expres Terms, *Rev.* '1. 5. Jesus Christ, the Faithful Witness, the first 'Begotten of the Dead, is, The Prince of the 'Kings of the Earth; and hath affirm'd again, Ch. '2. 27. *He ruleth them with a Rod of Iron.* That this is meant, appliable at least to Kings, see and read it, *Psal.* 2. 9. *Rev.* 19. 12. 'On his Head you have '*many Crowns*, an Emblem of his Sovereignty over 'all Kings, and that all are his *Deputies*, his *Substi-* 'tutes, *&c.* See 1 *Tim.* 6. 15. *Rev.* 17. 14. *Rev.* 19. '16. comp. And He hath on his Vesture, and on '*his Thigh*, a *Name written*, *King of Kings*, *Lord of* 'Lords. Observe the Words attentively, how cha- 'racteristically this Power is given to the *Lamb*, to '*Jesus*, to the *faithful Witness*: That it is written 'on *his Thigh*, *on his Vesture*; which qualifie this 'Power, *is his due*, as he is the *Head and Saviour* of 'his *Church*. It is worth your Notice taking, that 'this Name is written *upon his Thigh*, that we may 'learn

'learn *two* things: The one is, That this Power 'is fix'd in *Christ-man*: the other is, That *all Kings* 'are *de semore Christi*, from him by *Generation*; or, as expres'd in the Second *Covenant*, with the Second *David*, Psal. 89. *his Seed*; and not as our *blasphemous Sectaries* say, the Seed of the *Dragon*, *Antichrist* and the *Beast*; and as our *prophane Politico's* and *Atheists* say, the Seed of the *Mob*, their *filthy Rabble*; to call in question either his, or the Title of his lawful and rightful Deputies, and to assign any other *Original* of *Dominion*, and particularly, *Regal*, *Monarchical Authority*, it's as *daring* every whit, and as *outragious* an Act, as to question any *Article* of *Christian Faith*; nay, in a great measure, to deny the *Hypostatical Union*, His *Incarnation*, His *Mediatorship*, His *Kingly* and *Priestly Office* both, His *Divinity*, His *Supreme Power* and *Sovereignty*, both in *Heaven* and *Earth*, are imply'd and comprehended under that Title of *Lord*, *our Lord*; and I *believe in Jesus Christ his only Son*, *our Lord*. How our Lord, but as God-man, King of Kings, and Lord of Lords, the only Potentate, to whom all *Power*, both in Heaven and in Earth, was given by God the Father, and consequently, from whom, as God-man, all Sovereignty and ἐξουσία, rightful Authority from that very Moment of the Donation, is solely deriv'd? So that in the

Third place, to *deny* this, is to deny the *Creed*, the *Common Faith* of *Christians*; 'tis, in effect, to deny *Christianity* it self, to *deny* the *Gospel-Dispensation*, to *deny Christ* to be the *Governour* of the *World*, to *deny Providence* it self; to be an *Apostate*, and a *literal Rebel* against *God* and his *Christ*; to *deny* our *Common Salvation*; to *deny* one Article of Faith, is *virtually* to deny the whole, by the same parity of Reason, as to *persist* in the *constant Breach* of *one Commandment*, is to be guilty of the *Violation* of all. No *Musulman*, no *Jew*, no *Pagan*, can be more properly

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and in strict Sense, *Oppugners* or *Enemies* of *Christianity*, than such *Professors* of *Christianity*, as these are, the *Pope*, *Mahomet*, nay the *Devil* himself, more strictly and literally *Antichrists*; if these be not *Antichrists*, then there's no such thing as *Antichrist*, *Antichrist* is a meer *Bug-bear*, and *non entity*. What is it to be *Antichrist*, if not to be against *Christ*, to *gain-say*, *oppose*, *deny Christ*, *resist Christ*, to *divest* him of his *Regality*, his *Authority*, his *High* and *Paramount Prerogative*, to *oppose*, to set up *Counter-Authorities* against his *Authority*, as *King*, and as *Priest*, from whom, as from the *Original Spring*, all true *Rightful*, *Regal*, and *Sacerdotal Authority*, do *now*, and *shall*, and *must*, in spight of *Hell* and the *Rage* of the *People*, *uninterruptedly flow*; because they shall never cease for one Moment, no more than he shall *cease* to be *God*, *so long as the Sun and Moon endureth*. And *all this* for the sake of his *Church*, for its *Support*, *Well-being*, *Continuance* to the very end of the World: God Almighty in all his *Institutions*, *Dispensations*, *Ordinances*, and most *remarkable Providences*, and *Government* of, and in the World, besides the *general End*, *his* own *Glory*, having in particular, an *Eye* unto his *Church*, his *Chosen*, according to that of the Apostle, 1 *Cor.* 3. 21, 22. *All things are yours, whether Paul, or Apollos, or Cephas*, [nay, Angels themselves, much more Men, *Heb.* 1. 14.] or the *World, or Life, or Death, or things present, or things to come*: All are yours, the *Governments* themselves, which God hath instituted here below, in *Church* or *State*, whether *Spiritual* or *Temporal*, serving in common for your use, and design'd as instrumental for your *Good*.] *Ozf. par. in loc.*

And then it follows, ver. 23. *And ye are* [only] *Christ's* [who hath provided them for you] *and Christ is God's*, 1 *Cor.* 11. 3. 15. 28. [the Father's from whom he receiv'd them, who gave all things to him, and who now communicateth all things to all Mankind,

kind, and in an especial manner, to *his Members*, to all *true Christians*; so that *all lawful Power*, and *Authority*, and all, and every *Blessing*, cometh now thorough his Hands, as the *true Lord* and *Proprietor* of *all things*, *Head* of the *Church*, and *Supreme Governour* of the *Universe*, *King* of *Kings*, and *Lord* of *Lords*, who *subdueth the People under them*, and under them unto himself. To deny our Saviour then to be the *Fountain* and *Original* of all *Civil*, *Legal Authority*, is in effect, to deny him to be *God-man*, and, in that respect, to be the Object of our *Faith*, our *Hope*, and our *Adoration*; because this King-ship of his, we have been asserting, is a necessary Consequent of his *Divinity*; and to assert a *Creature*, a *Finite Being* to be the *Origine of Dominion*, is *Blasphemy*, and the highest *Outrage* can be done unto God; and to affirm the *People* to be so, is to make them *Antichrists*, *Rivals*, and *Competitors* with God, with *Christ*, *God man*; the most *absurd* and *Diabolical* Notion that ever *Hell* infus'd into *Mankind*; and the *Assertors*, many of them, profess'd *Atheists*, and the *best* of them, the greatest *Pretenders*, (to speak most candidly) *Hereticks* and *Knaves*; Men (as it's too notoriously known) who only *sought*, and *seek* their own *private Advantages*, upon the *Ruine* of others. It can be nothing but *Self-interest*, and a *Spirit* of *Delusion*, can so *infatuate* and blind these Men: this *Assertion* of *Christ* being the *Original* of all *Earthly Power*, is as expressly prov'd from the *Scriptures*, as any *Article of Christian Faith* relating unto him, whether to the Θεολογίαν, or, οἰκονομίαν τῦ Χριστῦ, his *Divinity*, or *Oeconomy*. If He be *God*, then he Governs the World by his *Providence*, by his *Ministers*, *visible*, and *invisible*; and we *know*, or *read* of no other *visible*, *civil Ministers* of his in the World, but *Kings*; and why is He call'd *King* of *Kings*, but to intimate, they are his Deputies, his *Ministers*, his *Vice-roys*? And why is he said to have *the Hearts of Kings*

Kings in his Hands; and as our *Liturgy* excellently well paraphrases upon it, *to dispose and turn them, as it seemeth best to his Godly Wisdom,* but plainly to teach us, as was *divinely* said by an *Antient Father* of the *Church, Secundum merita populi disponuntur corda Rectorum;* that He Governs the World, and makes use of their several *Dispositions, Tempers, Affections, Virtues* and *Vices*, of Kings, his Substitutes; for the Execution of the Ends and Purposes of his *Providence*, as seemeth most meet and necessary; as the *Inhabitants,* the People (the *Politico's* and *Sectaries Idol,* that they *fleer* and *jeer* at in their *Sleeves,* at the same time they *cry* them up, and *use* them only as the *Monkey* did the *Cat's Paws*) of the Earth *demean* themselves, and *deserve.* Hence likewise, it evidently follows, if *God-man,* if *Christ* Governs the World, if Rightful Kings be his *Establishment,* his *Ordinance,* the *Means,* the Instruments of his *Providence,* (for by the way, none that unlawfully, or by *unjust Means,* arrive at the *Supreme Power,* or contrary to the *Antient, Legal* Constitutions of their Countries, can be affirm'd his *Delegates,* or Substitutes, or represent him, or be said to be set up by him, be invested with his Authority, so long as any *Legal Claim* lies against them; no more than *forcible Profession* against *Law,* can convey *Right* against the *Oppressed;* no more than God can be the *Fountain,* or *Cause* of *Sin, quatenus Sin)* and that he *turns their Hearts* as he pleases, and as really *sets up wicked,* as well as *good* and *gracious Princes,* if they be *Rightful;* and all to *serve* the Ends of the *Mediatorial, Providential Government* of the *World;* that to *Revile* them, *Reproach* them, *Expose* them, *Hate* them, *Resist* them by open Violence, *Dethrone* them, is to fight against Christ, *Rebel* against his *Providence,* to *call* his *Wisdom,* his *Justice,* his *Authority* into Question, and to *Blaspheme* him, and *Revile* him as properly, and *accuse his Govern-*

ment; as to *Curse* him to his Face, upon the account of *Thundrings*, *Lightnings*, *Storms*, *Pestilence*, *Famines*, *Murrains*, *Earth-quakes*, *Ship-wrecks*, or what we call *Losses*, *Afflictions*, or *Misfortunes*; and doth not the *Injuries* done to *Envoies*, *Heralds*, *Ambassadors*, in common Construction, reflect upon the *Princes* they *represent*? and why not the *Contempt* and *Hatred* of *Rightful Kings*, his *undoubted Ministers*, terminate, and *center* upon *Christ* himself? And are not such *Acts* (of Professors of Christianity, especially) *properly*, and *literally Antichristian*? and are not those who deny the *Divine Ordinances* of *Kingly* and *Sacerdotal Authority*, *Antichrists*, altho' they call themselves *Protestants*, and of the *Reform'd Religion*, as much as those of the *Romish Church*, against whom they perpetually *declaim*? What kind of *Paradox* can it be, to say, That some, pretendedly, of the *Reform'd Religion*, are as truly *Antichrists*, as of the *Papal* Communion, if they may be as really *Idolaters* (and then, in common Sense, they come up to the full Measure of Antichristianism, in its Maturity and full Growth) as any of them? And yet, a truly Famous Divine, and Protestant too, hath expressly said as much of some of our *Reform'd*, the Learn'd Dr. *Jackson* upon the Creed. 'The 'Romanist (saith he) transforms, or changes the 'Nature of the Incorruptible God, and of Christ 'himself, into the Similitude of Earthly Kings and 'Monarchs, yet not of cruel and prodigious Ty-'rants. But these Writers, whom I mean, (as the 'Romanists object, and the Lutherans prove) trans-'form the Majesty and Glory of the Immortal 'God, into the Similitude of Cruel Tyrants, yea, 'of such base and sordid Pedants (as the meanest a-'mongst you would disdain, should have any Au-'thority over your Children;) that is, such as de-'light more in punishing and correcting them, than 'to direct or amend them in Learning or Manners.

'ners. For so some late Writers have expresly 'taught,——That the Almighty Creator of all 'Things, doth as immediately, as primarily and 'directly Ordain some Men to Damnation, as he 'doth others unto Life; that he delights as much 'in the Exercise of Punitive Justice, as he doth in 'the exercise of Goodness, Mercy, Love and 'Bounty. That as by his determinate Decree he 'created some to be elect Vessels of Honour for 'the Manifestation of his Goodness, so by the same 'irresistable Decree, he ordains others to be Vessels 'of Dishonour for the Manifestation of his Justice.

'This opinion of Reprobation, how harsh soever, 'yet, whilst *Calvin*, *Bradwardine*, or perhaps Saint '*Augustin* did handle it, was and error only or false 'Imagination: They who now would make it a '*Fundamenual* point of Faith, or insert it in their '*Catechisms*, make it an *Heresie*, or worse than an '*Heresie*, an *Idolatrous* or *Blasohemous* imagination. But 'admit all of us are free from *Transformation* of the 'Divine Nature, all of us Orthodoxal, and in matter 'of opinion concerning the Attributes of God or of 'Christ; yet all this would would not free us from 'another branch of *Idolatry*, as rife and luxuriant a-'mongst other Christians, whether of the *Romish* or of 'the *Reformed Churches*, as it is amongst the *Heathens*, 'or is at this day amongst the *Infidels*: For we may 'rob God of his Honour, no less than the Heathens 'and Infidels do, without any Idol or Image, with-'out misforming or mispicturing him in his Attri-'butes. And our Apostle, at the 22. verse of this 'Chapter, (*Rom.* 11. 22.) hath made the Robbing 'or Dispoiling God of his Honour *equivalent* to that 'branch of *Idolatry* which consists in the *Adoration* of '*Idols*, &c. The word in the Originial extends to 'both to all the breaches of Idolatry, *&c.* Now 'if any who is called a Christian, give the same In-'dulgence to his own corrupt Desires, as the Heathens

'did, he robbs God of his Honour no less than 'they. — If Merchants or Tradesmen be as greedily set upon their Gain as the Heathen *Gauls* were, 'which offered Sacrifice to *Mercury*, they are no 'less Idolaters than they were. If this corrupt affection be as immoderate in Christians as it was in 'Heathens, it will be of like force to withdraw 'their Hearts, as it was to withdraw the Hearts of the 'Heathen from the only true God; of like force to 'sway them to as grievous Transgression of the first 'chiefest commandment, as the Heathens could commit any against it. For impossible it is they should 'love God with all their heart, with any greater 'part of their heart than the Heathen did, if their 'heart be as strongly set upon Riches, and worldly 'Commodities, as the Heathens were. *Jackson on the* Creed, *L.* 11. *C.* 40. If so be then that it's possible for even some of the *Reformed* themselves to be *Idolaters*; and as such to be *judg'd*, *sentenced* and *condemn'd* by God; that they may likewise be *Antichrists* can be no *question*, though the *rash* and *inconsiderate Zeal* and *Obstinacy* of such may wholly *appropriate* this *odious Title* unto, and fix it upon the *Church* of *Rome* and *Church* of *England*, and *All* in general they *differ* from; and with great assurance or impudence *discharge* and *clear* themselves from any such-like Imputation. Let us but seriously consider the signification of χριστὸς, and literally or grammatically it's rendred *Unctus anointed*, and therefore our Saviour *God-man* is called *Christ*, in respect of his *double Unction* to a *double Office* of *King* and *Priest* both: Christ then in propriety of speech, is a Name of *Authority peculiarly* and *strictly connoting* and *respecting* the Θεάνθρωπος *God-man*, the *Immanuel*, God with us, *God incarnate*, and united to our Humanity, and as such *invested* by the *Father* with the *Supreamest Kingly* and *Priestly Power*, both the *Gifts* and *Donation* of the Father, See *Matth.* 28. 18. *Heb.* 5. 5. as the *Messiah*

Messiah or *Christ*, according to the *Propheſies* and the *received* opinion among the Jews, was to be *God* and the *King* of *Israel*, and the *Prophet* or *Prieſt*, all implied in that of *Nathaniel*, *Rabbi*, [a compellation given to Prophets and Inſtructers of the People] *thou art the Son of God, thou art the King of Iſrael*, *Joh.* 1.49. So the *Oppoſers* of *Kingly* and Prieſtly *Authority*, the *Aſſumers* of it to themſelves, or the *Derivers* of it from the *People* (which in common conſtruction among all Mankind in general, as the *reſult* of *natural Reaſon*, the *voice* of *Nature*, ever ſignifies *Subjects* or the *part Governed*) are *Antichriſts* as literally as thoſe who would ſet up themſelves for *Chriſts*, or the *falſe Chriſts*, Enemies to God's Chriſt, to the *twofold Unction*, *Regal* and *Sacerdotal*. Nay, which makes more for our purpoſe, ſuch I ſay amongſt our *transfigured* Reformed, are in a conſiderable meaſure more properly *Antichriſts* than thoſe of the Church of *Rome*, they are ſo imbittered againſt; becauſe pretending greater *Zeal* for the *Goſpel*, to more enlightned and ſpiritual Underſtandings, greater purity in Ordinances, to the *Scripture* and *Primitiveneſs* for their ſole Rule and Pattern, and to caſt off all humane irruptions in *Doctrine*, Diſcipline and Worſhip: The Romaniſts, by far more modeſt, they derive all (as they ſay) from the Donation of Chriſt, whatever is alleg'd to be the Popes *Prerogative* or *Right*; but theſe run to their *Rabble* as the *Source* of all Civil and Sacred Authority; and for one *Antichriſt* the Papiſts ſet up, theſe ſet up *Legion* all at once: and to Demonſtrate the natural averſeneſs of the Mob to all that's *Divine*, *Holy*, and juſt, and that it's only and ſolely the Work of *Providence*, when by *chance*, and that very rarely, they cloſe with the Right ſide, what *ſuperlative fondneſs* do they expreſs to their own *Productions*, their own *Creatures* indeed ever when moſt *Monſtrous*, *Deformed*, *Worthleſs*, *Wicked*, *Bloody*, *Mercileſs*, *Tyrants*, *Debaucht*, *Treacherous*, *Impious*,

Impious, *Sacrilegious*, *Atheists*, *Hypocrites*, *Enemies* to all Mankind, *Falsifiers* of all their *Oaths*, *Promises*, *Protestations*, *Instruments* of *Government*, *Pacta Conventa*, *odious* to *God*, *Angels* and all *good Men*, &c. in comparison of what they *do* even to the *best* of *Princes*, Men of *Gods* own *Choice*, and *after his own Heart*, most *Religiously* devoted to his Service, and *Promoters* of his *Honour* and *Glory*, and tendring the *Publick Good* and *Prosperity* of their Subjects, as if their *Natural* Born Children. This is *verifiable* from the *Sacred Scriptures* themselves, from all *History* and *daily experience*. So naturally is *Carnal Legion* averse to *all* that's *Righteous* and *Good*, that indeed one would be tempted to think that *Spiritual Infernal Legion* were become *Incarnate* or *Transform'd* into Men, whosoever its sure they *Inspire* their *Rancour*, *Malice* and Envy into these *Dregs* and *Scum* of *Human* Race, against *Christ*; by the *Copy* we may guess at the Original. All this is only a *Transcript* from the Sin of the *Apostate Angels*, which (saith an old *Royalist* of the *Church* of *England*, and a *Noble sufferer* for *Christ* and his *King*) we 'suppose 'to have been a Sin immediately against 'the *Son* of God, accompanied, or rather 'compleated with the Sin against the Ho- 'ly Ghost, in an irreconcileable *hatred*, 'and enmity against the Truth, of which they were 'in Conscience so fully convinced: Upon Satan's 'pride and *envy* at *Christs Person*, *Isa.* 14. 12, 13, 14, '15. did follow his *Malice* and Hatred of *Christ*'s 'Truth, *Joh.* 8. 44. even the Eternal Gospel of 'his Incarnation, *Joh.* 14. 6. *Rev.* 14. 6. as ordain'd 'of God in Humane Nature to be the *Head* of the '*Angels*, *Eph.* 1. 22, 23. United to the Body of the 'Church, *Eph.* 1. 10. which Malice and Hatred of '*Christ* and his *Truth*; *Satan* hath ever since prose- 'cuted by Bloody *Persecutions* raised against the '*Church* by Horrid *Blasphemies* and *Heresies* [or Sects] 'vented against his *Person* in his *Divinity*, his Hu- 'manity,

Matt. 12. 24. & 31, 32.

' manity, and the Offices of his Mediation, [Regal and Sacerdotal] *Mossem's Scion's Prospect*, Ch. 9. §. 23. Thus is he perpetually endeavouring to *Undermine* the *Gospel*, and to destroy *Christ's* Interest on *Earth*, by *propating* his *Malice*, and *Envy* against *Christ's Mediatorial Goverment* in the *World* by *Innumerable Sects* or *Heresies*, his various *Transfigurations*, by an *Outward Appearance* of promoting them. Against his *One Government* of the *World*, that is *One Form*, his *One Church*, He erects *Divers*, when *Only One* is the *True* in respect of *Both*, and *Genuine*, and *All* the rest are utterly *False* and *Spurious*; and as far as we have any *Rule* to judge by, will for ever be *Rejected*, *Reprobated* by Him. But *one Christ*, *many Antichrists*, and *Many* that follow the Antichrist, and *Few* Christ.

Having now stated the *Signification* or *Importance* of the Word *CHRIST*, We shall be thereby the better enabled to discover who those *Antichrists* be, mention'd in 1 *John* 2. 22. and whether there be any such in these latter times of the Gospel or not, and properly come under that *Character*; the Character of *Antichrist* we have in this Verse; *Who is a lyar, but he that denieth that* Jesus *is the Christ, He is Antichrist that denieth the Father and the Son.* I confess this *Text* is usually urg'd against those who deny the *Doctrine of the Trinity*, or deny the *Divinity* of the *Son* and of the *Holy Ghost*; but *Strictly* speaking or *Grammatically*, He is not in this place call'd *Antichrist* who is an *Opposer* of the *Trinity*, for here is no mention of the *Holy Ghost* the Third Person, (but as Mr. *Weldon* observes) He who denieth the *Father* or the *Son*, or that denieth *Jesus* to be *Christ*, the *Anointed*, viz. *Kings*, and *High-priest* over the *King* of *Household* of *God*. So that they who deny the *Regal* or *Sacerdotal* Powers, which are the *Donation in terminis* of *GOD* the *Father* unto *GOD* the *Son*, do *quoad hoc* deny the *Father and the Son*, the *Donor* and *Possessor*; *Orig. Dom. c. 8. S. 5. §. 7, 8.*

Possessor; and they who deny *Delegation* of these *Powers* by the *Son*, or as an *Emanation* from Him to those whom he hath invested with them as a *Perpetual* and *Standing Ordinance*, in the *Administration* of his *Mediatorial* Kingdom in the World, to be continued, transmitted by a Rightful, Legal, *uninvadable* Possession, denies *Jesus* to be *the Christ*, the *Fountain* of this *Twofold Unction*; and consequently denieth the *Father* and the *Son*, and is a *Lyar*, because he *maketh God, in his Faithful Oath* of Donation unto his faithful Son, a Lyar; and he that denieth *Rightful Kings* and *Priests* to derive their *Authority* from *Christ*, in consequence of those *Laws* of *Primogeniture* in the *State*, and *Consecration* by *Persons Successively* Authorized thereunto in the *Church*, grounded upon *God's* Word, and *Unalterable* by *Man*, without incurring the highest Displeasure of God, by involving himself in the most heinous guilt; thereby invading the *Prerogative* of *Christ*, and, as far as in him lieth, *Dethroning* him from his *Regality*, and *Degrading* him of his *Priesthood*, is both a *Liar* and an *Antichrist*, and sets himself above all that is called *God*, 2 *Thess.* 2. 4. above the *Trinity* it self, and in particular *Denieth the Father and the Son.* That this is the true Sense of the Apostle, I think needeth not to be proved by any farther Arguments or *Mediums*, That there were those who denied *Jesus* to be *Christ*; in the Sense urged, might easily be proved if required by the *Judaizing Hereticks*, and is sufficiently intimated by the *Apostles* St. *Peter* and St. *Jude*, of *Those* who *despised Government*, — and spake evil of *Dignities*. — *who denied the only Lord God, and our Lord Jesus Christ, despised Dominion*, and *spake evil of Dignities*. And all this *Apostacy*, *Opposition* to *Christ*, *Antichristianism*, meerly to prosecute their own *Worldly Carnal Interests*, to gain the *Government* of the *World* into their own hands, that they might *wallow* in their *Lusts*, without

2 *Pet.* 2. 10. *Jud.* 4. 8.

without any *Restraint* or *Controul.* But blessed be the *Mercy* and good *Providence* of our *God*, these *Antichrists*, these *Deceivers*, as *crafty* and *subtle* as they are in their *Conduct* and *Transfigurations*, yet they are discoverable to Persons of *Reflection* and *Consideration*; their *Marks* are *Indelible*, they can't conceal themselves so closely, but *Sober* and *Sincere Understanding Christians* may by *God*'s Grace presently see thro' them, and discern them; they are all *Carnal*, *Worldly* all over, *their* very *wisdom* is *earthly*, *sensual*, *devilish.* Jam. 3. 15. *Their love of the World*, [their indefatigable Diligence to gain *Wealth* and *Estates*, by all *sordid*, *wicked*, *ungodly Means* and *Methods*] 1 Joh. 2. 15. Their *Lasciviousness* and *Luxury*, the *Lust* of the *Eye*, their *intolerable* and *boundless Pride*, accounting all, but their *Own Party*, *Reprobates*, and as the *Scum* and *Vermin* of the *Earth*, infallibly *demonstrate* them to be what they are; and *None* of these *Principles*, without some of those *Marks* of the *Beast* upon them, even of those *reputed* to be the very *Best* amongst them: So infallibly do their *Principles* and *Practices prove* each other; the *One* being *Calculated* for the *Other*, each the *Cause* or *Effect* of the *Other.*

I might have added a great many more *Arguments*, to clear up the *Truth* of what I have just now *advanced* and *asserted*, and to *Demonstrate* the *Unscripturalness* of these our *Sectaries Antichristian Principles*; but having, I hope, most deservedly and satisfactorily already *fixt* that upon them, with which they have most *unjustly*, and *maliciously*, and *slanderously blackned* the *Church of God*, to the *Perversion* and *Ruine* of *Multitudes* of *Souls*, and hereby *discovered* and *manifested* them to be the *Seed* of *Satan*, that False and Lying *Accuser*; and literally *Antichristian*; in particular in this last Paragraph, in Reference to *Christ*'s Offices of *Priest* and *King*, and in divers other Respects in the preceding *Discourse*, (*For there are many Antichrists*, 1 John 2. 18. that in *many* and *various ways*

ways oppose Christ, as all the *Sects* and *Heresies* do; some his *Person*, some his *Offices*, some his *Ordinances*, some his *Precepts*; yet all *Antichrists*, *really* and *truly* such. They his Enemies, he theirs, directly *opposite* each to other; as they *oppose* and set themselves against Him; so the time shall come that *He will consume them with the Spirit of his Mouth*, and *shall destroy them with the Brightness of his Coming*, (2 Thess. 2. 8.) that is, shall pass the Sentence of eternal *Damnation on* them) and *Invaders* of them, and consequently under the most *Gross* and *Spiritual Infatuation* that ever any *Sectaries* have been since *Christianity*, under the *Mask*, *Pretence* and *Transfiguration* of a most Ardent *Zeal* for *Christ*, for *Purity* of *Ordinances* and *Holiness*, and yet all this while his most *embitter'd Enemies*; and what *demonstrates* the *Diabolicalness* of their *Delusion*, and the just and manifest *Judgment* or *Hand* of *God* upon them, for their transcendingly provoking *Wickedness*, and damnable *Hypocrisy*, their *Obstinacy*, *Insensibility*, *Spiritual Pride* and *Glorying*, *Self-security*, without any *plain Scripture* on their side; but sheltring themselves under the most *Obscure Prophetical Texts* and *Passages* altogether out of the reach of their *Capacities*, which by their studied *Wrestings* and *Distortions*, they *stretch* and *withdraw* to their own *Corrupt Sense* and *Carnal Designs*, contrary to innumerable *Plain* and *Obvious Texts*; which to *Godly*, *Sober*, *Spiritually discerning Sanctified Spirits*, should and ought to be the *Comments* and *Illustrations* of the *few* and *intricate*; hereby proving themselves to be *Impostors*, *Deceivers*, and the *Emissaries* of *Satan*, and *Underminers* of that *Gospel*, they would have others to believe they so zealously *promote*; *Apollyons* and *Abaddons*, *Destroyers* and *Murtherers* of *Mens Souls*, and hereby propagating and enlarging the *Kingdom* of *Darkness*, of their Father the *Devil*, that *Lyar* and *Murderer* from the *Beginning*, that *Archetype* of *Rebellion*, and *Primitive Usurper*, and by so much the more perni-

pernicious to the *Church* and *Kingdom* of *Christ*, than *Jews*, *Turks* and *Heathens*, and consequently more wicked, whose Endeavours the *Devil* seemeth to lay aside, as useless and unsuccessful, finding no Method so prosperous for him as his *transfiuring* himself in the Persons of these *Members* of his *Sham-christians*, Ministers of the Gospel and Ministers of *Christ* in disguise, whose dissembled Zeal proceeds no farther than their own *Native Soil*, to *pervert true Christ*, not to propagate their *New lights* and *Gospel* amongst the *Heathens* and *Infidels*; or as they *bellow out continually* amongst those who groan under the *Yoke* of *Anti-christ*, *properly* so call'd in *their Sense*; nor with the least thought that way, *till forsooth* they can get the *Mastery* and *Empire* first at Home, and be in possession of *Magazines*, *Fleets*, *Trains of Artillery*, and *Legions* of *Armed men*; and contrary to *Christ*'s and the *Apostles* Method of Converting the World, drive the *Gospel* into Mens Heads with *Battle-axes* and *Hammers*, *Turk-like* and *Antichristian-like*; against which Method, from their *First Risings* up, they have so *zealously* enveigh'd, (a most convincing and infallible Argument of their impudent Hypocrisy, and of their *Mission* from the *Devil* and not from *God*, of their being *Acted* by the Spirit of *Error*, and not the *Spirit of Truth*, the Spirit of *Peace*, and *Love*, and the *Spirit* of the ever *Blessed*, *Merciful*, *Meek* and *Benign JESUS*. Having, I say, from the *Word* of *God*, and *facile Natural genuine Deductions* from thence Shewn the *Nullity* of these *Sectarian Missions* and *Ministrations*, particularly of the *Anabaptists* (who of late, I must and do confess, make the neareſt and most *plausible Advances* or *Pretences* to the *Primitive Form of a Church*, of any of our *Dissenters* whatever, and are the *Master-piece* at present of *Satanical Transfiguration* amongst *them*, and most likely to be a *Temptation* and *Stumbling-block* to many weak and wavering *Christians*; but for all that no more a *True Church* nor

nor *genuine Ordinances*, nor the *True way*, than *Satan Transfigured is* an *Angel* of *Light*) *Prov'd* those, I have had to do with at least, to be *Antichrists*, refell'd their Arguments from *Extraordinary Vocation*, pretence of *Immediate Gifts* and *Teachings*, Enemies to Christ's *Regal* and *Sacerdotal* Offices, and in general to his whole *Oeconomy*, or the *Christian Dispensation*; let them pretend what they will in their *Apologies*, *Confessions of Faith*, let some *Particular Persons* among them *Write*, *Profess*, *Protest* what they please, *Recant*, *Forswear*, *&c.* I am *resolv'd* to give no Credit to them, so long as they maintain and persist in their *Separation* upon the *Grounds* they commonly urge, no more than I will believe a *Jesuit*, or the *Devil* himself; I'll look upon all their *Refinements*, *Alterations*, *New-modellings*, *Retractations*, only as *Gildings*, *Varnishes*, and *Sweetnings* and *Mollifyings*, as the *Painting* of a *Rotten-post*, *&c.* meer *Transfigurations*, *Artifice* and *Trick:* And for this my *Conduct*, *Measures* and *Judgment* upon them, I have the Holy Scriptures, *Christ*, the *Apostles*, my *Reverend Forefathers* in the *Faith*, *Church History*, and daily *Experience*, and even *Conversation* with themselves, and their own Practice. I am sensible what some of their most Celebrated Writers have said, (but chiefly *in truth* I believe in their own *Personal Behalf*) which because they are *crafty*, in common Prudence I am bound to have a jealous Eye upon them, to *stretch* Charity to the utmost as far as consists with Prudence, and I ought not to go further; and I find it only the effect of *Craftiness* and *Subtilty*, *chiefly* if not *wholly* to *Amuse*, and thereby the more *successfully* to *Deceive*. *All* (in respect of the whole *Body* or *Party*) nothing but *Transfiguration*. We have *many Monuments* of their *Conduct* and monstrous *Opinions Abroad* and at *Home* (here I mean our *Apostolical Successors*, the *Anabaptists* more *particularly*). They *seem* to *Alter*, *Retract*, *&c.* but it's nothing but *Vamping*, *Refining*, *Transfiguring*; because

because they find the World more *discerning*, and less easy to be impos'd upon, therefore they think it highly imports them to grow more *Cunning*, and to *spread* their *Nets* more *dextrously*. I am aware how some of them have *New-moulded* some of their *Doctrines*, and *Discipline* too, as to the *Millenium*, as may be seen in *Thomas Grantham*; as to *Dominion* being founded in *Grace*, they have given that a *New Touch*; as to *Immediate Teaching*, and the *Promises* and *Gifts* of the *Holy Spirit*; as to *Unordained* Mens *Preachings*; and to render their *Sect* more acceptable to the *Members* of the *Established Church* of this *Nation*, and to run down the *Presbyterians*, *Independents*, and other *Sects*, and to get the *Start* of them, they begin to wave their former *Arguments* from *Extraordinary Vocation*, *Private Impulses*, and urge *External* or *Outward Vocation*, and boldly call themselves the *Successors* of the *Apostles*, and set up for *Episcopacy*, only for Modesty sake they call their *Bishops Messengers* (without any *Conjuring* we may easily see what they aim at, give them but a *Lucky Hit*, a proper *Juncture*, and you shall see them seize our *Cathedrals*, and the *Episcopal Dignities* with all their *Revenues*, for all their present exclaiming against *Tithes* and *Pluralities*, as some others once did before them) as may be seen in *Tho. Grantham*. But all this *Sham* and *Transfiguration* still, a *High-kick* calculated for their *Long-long groaned-for-Dear-Jubilee-Millenium*, *How long*, *&c.* for no other end but to *Destroy* the *Church of England*, and that only to seize the envied *Sweet-morsel*, and to *caress*, *grease* and *pamper* themselves upon *Her Revenues*, the greatest *Eye-sore* to our *Longing*, *Gaping Saints*. I confess and readily acknowledge their *Model* of *Government*, in some respects, is more plausible and more conformable to *Scripture* and *Antiquity*, than that of *Geneva* or *New England*, and if not obviated in time by the Mercy of God, the most dangerous Assault against the *Church of England*, that ever *Satan* hatcht amongst

amongst us yet; especially considering how easily the People have been impos'd upon by such like *Resemblances*, *Verisimilitudes* and *Transfigurations* in *former Ages* of the *Church*, as in the *Reigns* of the *Novatians*, *Arians* and *Donatists*, who chiefly gull'd the *People*, by retaining all the *external Resemblances* of *Episcopacy*, *Liturgy*, and other *Ordinances* and *Rites*; But because all these *Transfigurations*, and *Grantham's Sham-Miracles*, may be refuted by what is already said in the fore-going part of this *Discourse*, I think it not material, to enlarge any farther upon them at present, but shall hasten towards a Conclusion, by dropping a few *Animadversions* upon their *Munster-Millenium*, or *Fifth-Monarchy*, to shew how incongruous this gross and *carnal* Notion of our *High-flown* and *growing* Sect, is to the whole Spirit of *Christianity*, and justly *odious*. and to be abhorr'd by all true Christians, and ought to be banish'd out of *Christendom*, and sent home again over the *Hellespont*.

As to this *Fifth Monarchy*, or the *Personal Reign* of *Christ* upon *Earth*, I think it may be sufficiently confuted, by what hath been already spoken, as to the *Original* of *Dominion*, and in *Vindication* of *Kingly Governmenment*, or *Monarchy*, as immediately deriv'd from *Christ*, *King* of *Kings*, and *Lord* of *Lords*. That *Christ* is really *King* of *Kings*, and *Lord* of *Lords*, this is readily granted: But that all *Civil Power*, particularly *Monarchical*, is *Originated* from the *Beast*, from the *Dragon*, or the *Devil*, is *Blasphemous*, to say that *Civil Magistracy* or *Monarchy*, is inconsistent with *Christ's Kingly Office*, is directly contrary to the *Tenour of Scripture*, to God's *Covenant* made with *Abraham*, renew'd with *David*, and then in particular with *Christ*, the *Second*, the *Spiritual*, the *Heavenly David*, as hath been prov'd; and thence, to be *continu'd* (as Sworn by God himself) together with the *Priesthood*, or *Evangelical Ministry*, to the Con-

Consummation of all Things; to our very *Creed*, wherein we profess, according to the same *Scriptures*, that we believe *that Christ sitteth at the Right Hand of God*, as *King* and *Priest*, *dispensing both the Powers to his Deputies, for the Regiment of the World.* Now nothing can be more contrary to this *Oath* and *Covenant* of God, for the *perpetual* Establishment of *Kingly* Government in the World in *general*, and in the *Church*, or under the *Gospel* in *particular*, than the *Abolition* of Kingly *Government*; nay, even to the *Kingship* of *Christ* himself, the *Glory* whereof, was to be *visibly* manifested, chiefly in his being the *Supreme Head*, or *King* of *Kings*; the *Exercise* or *Administration* of which Power, for certain, he hath not *executed* on Earth (so far as we are able to know) but by his *Deputies*, and those *Kings*, or none; so that to *Abolish Kingship* upon *Earth*, is in effect, to make God *perjur'd*, and to *Dethrone Christ*, or render his *Regality insignificant*, and an *empty Title*, or infinitely less *Honourable*, by the *Abolition* of it, than by its *Continuance*, and perpetual *Establishment* and *Existence*. Besides, upon the *Quinto-Monarchian*, or Common *Millenarian* Supposition of Worldly Kingship, as exercis'd by Men, in its own *Nature*, being inconsistent with that of Christ; and in its own *Nature evil*; *Christ's*, and his *Apostles Precepts* of, and *exhortations* unto *Submission* and Obedience to them, as *God's Ordinance* (as hath been prov'd) would be *unnecessary*, and an *intolerable Yoke* and *Hardship*, especially, when in time, the *Christians*, with the *ordinary Concurrence* of *Providence*, could so easily have *asserted* their *Liberty*, and freed themselves from such horrid *Slavery* and *Miscarriage*, as their *Passive Obedience* expos'd them unto. Our Blessed Lord commands us to render unto *Cesar*, the things that are *Cesar's*; a plain and evident *Acknowledgment* of something *due* unto Kings, which could not be

Weld. *Orig. Dom. c.* 8. §. 5, 6, *p.* 125.

but by the *Law* of God: If you say *Nature*, it turns to the same; for nothing can be *due* unto *Kings*, *quatenus Kings*, but by the *Law* of God; nor could there be any such *Order amongst* Men, but by his *Appointment*; and where any thing is *due* from us, to another, *Conscience*, that is, the *Law* of God *written in our Hearts*, *dictates* and commands us to *pay* it. So that it's demonstrable, from these Words of our *Saviour*, that He came not with any *Design* to *Abolish Kingship*, or to free the World from Subjection, to *Civil Magistracy*; nay, on the contrary, to *Establish* it, *Enlarge* it, and to *enforce* our *Obedience* and *Submission* unto it, with a more *severe Sanction* than ever; and as his *Precepts* were not *calculated* for a *limited time*, but to be of *perpetual Obligation* to *the End of the World*; so *that* in particular, of *rendring unto Cesar*, the *things that are Cesar's*; that is, of *obeying* our *Rightful Princes*, *good* or *bad*, *Christians* or *Idolaters*, was to be of *perpetual Obligation* too, so long as Kingship should *continue* in the World; and that is, as *God* sware unto *Christ*, the *Second David*, so long as the *Sun* and *Moon* should endure, or continue to *bear Witness* to that *Oath* of God, by *his Holiness*, and that most *solemn Covenant*, that there should never be wanting a *Race* or *Succession* of *Earthly* Kings, 'to sit upon the *Throne* of *David*; which 'Name of *David*, is secondarily conferr'd upon all '*Christian Kings*; as all *Rightful Kings*, without the 'Consideration of their Religion, were, and are 'taken into the Name of *Elohim*; were, and are '(ever since Christ's Ascension) *Insessors* upon his '*Throne*, under the Notion of *Elohim*, tho' the 'Title of *David* be incommunicable 'unto them. Otherwise (saith this excellent Author, in words to this effect) this Donation of the Father, had been a meer *Sham* and *Nullity*, meer *Mockery* and *Illusion*; and he who had *all Power in Heaven, and in Earth*,

Weld. Orig. Dom. cap. 8. §. 4. p. 16.

Earth, given unto him, had had no *Throne*, in any manner of Sense, upon *Earth*, tho' by *Oath* confirm'd unto him; and he had been only a *vain Ostentator* of his *Father's Gft*, when he told his Apostles, that *all Legal Power* ἐξουσία, *was given him in Heaven and Earth*; and if all Power, then *Kingly Power*, then *Power* over *all Kings*, then *King* of *Kings*; not *King* of *Non-entities*, but *King* of, or over *all Earthly Kings*, *Kings* in *Existence*, *Kings* in being, *actual Kings*, *King* of a *Succession* of *Kings*, to *continue* even so long as the *World* and *Mankind* should *continue*, so long as *Christ* himself should *continue King*, even till *Christ* 'should, (after Death, being 'vanish'd, and the Resurrection accomplish'd, and 'the Work of our Salvation finish'd) 'have deliver'd up the Kingdom (which 'he, as his Father's Substitute, now 'administreth, to God and the Father) 'and so, first put down all Adverse Rule, *Anti-'christian*, and all opposite Authority and Power. Otherwise, I say once more, the very *Apostles* themselves had been *false Witnesses* of God, concerning his *Title* of *King* of *Kings*; and there had not been *Compensation* made him for the cutting off the *Line* of his *Ancestors* (according to the Flesh) from the *Throne* and *Scepter*, which by just *Descent*, was actually his (and so acknowledg'd by himself, as hath been said;) so that, instead of his *Fathers*, he should have [Adopted] *Children*, whom he should make *Princes* [by which word, *Priests* are taken in as well as Kings] in all the Earth, *Psal.* 55. 16, consult the whole Psalm. Hence *these Children* (the *Seed* of the *Second David*, *Christ*) *Kings*, in particular, shall endure for Ever, and sit upon his *Throne*, which shall be *as the Sun before God*, *Psal.* 89. ver. 36. and we find *this*, or *their Thrones*, call'd the Throne of *David*, Jer. 30. *But they shall serve the Lord their God*,

1 *Cor.* 15. 24. *Oxf. par. in loc.*

Weldon, ibid.

and

and David their King, whom I will raise up unto them Tho' *David* had been *dead*, for many Years, yet God promiseth here to raise up a *David* unto them, and this, with relation to *Christ* and the *Gospel-times*, and in *consequence* of his former *Oath*, and *Covenant* with *Christ*. So, with reference to this Kingdom of Christ, we find God speaking thus by his Prophet *Ezekiel*, and *I will set up one Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my Servant David, a Prince among them, I the Lord have spoken it*, Ezek. 34. 23, 24. Which is repeated again, Chap. 37. 24, & 25. And my Servant *David* shall *be their Prince for ever*. So in *Hosea*, it is said, *Afterward shall the Children of Israel return, and seek the Lord their God, and David their King*, &c. So that, in particular, we find *Christian* Kings *Adopted* into the *Name* and *Power of Christ*, by whom alone (where Christianity is profess'd) he *administreth* his *Temporal, Earthly Dominion*, and from these *last Texts*, we ought to make this Inference, that the Sincerity of Religion, and of the Fear of God, is inseparably enjoin'd with *Loyalty* and *due Submission* unto *David*, the *visible* and *Temporal, Earthly Representative of Christ*; No *sincere Fear of God*, without *Honouring the King*; a certain *Mark* and *Criterion* of *Religion; pure* and *undefil'd*, and free from *Carnal, Worldly, Antichristian* Mixtures and *Alloy*; where there's no *Honour of* the *King*, there's no *Fear of God, all* is nothing but *whining* and *hypocritical Cant, Imposture, Illusion*, and downright *Antichristianism*, or *Rebellion* and *Opposition* to *Christ*. Besides, according to these *Anabaptistical-Millenarian-Fifth-Monarchy-Principles*, Suppositions, that *Kingship*, as exercis'd by *Men* upon *Earth*, is *Antichristian, opposite* to *Christ's Temporal Kingship*, it will follow, that *Christ* hath been, for these *Seventeen Hundred Years*, without a *Throne*, and hath *exerted* no *visible*

Acts

Acts of his *Kingship*, all this while, contrary to the avow'd Experience of all *true Christians*, which is most utterly false, and hath *no Children whom he hath made Princes in all Lands*, which can never consist with his *Providence*; the Administration of which, by the *Donation* of the Father, is wholly and solely committed into his Hands, (which is most errant downright *Blasphemy* and *Atheism*) and supposes him, *to leave the People to their own Governance, (Let the Lord, the God of the Spirits of all Flesh, set a Man over the Congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, and the Congregation of the Lord, be not as Sheep without a Shepherd*, Numb. 27. 16, 1.) without a Shepherd; or, as the *careless, foolish Ostrich* lays her Eggs, *Job* 39. 14. Now the *visible Administrator of this Providence* (for the People) is declar'd to be the *King*, and the *Wisdom* and *Goodness* of it, is celebrated, and admir'd by *Angels* and *Saints*, in *Heaven* and *Earth*, *Psal.* 89. 5. So that the same *Scriptures* that prove the *Temporal Kingship* of *Christ*, the same *Covenant* with *Abraham*, renew'd with *Jacob*, and *David*, and *Christ*, in particular, informs us, That *Kingship*, administred by *Men*, is of *Divine Original*, approv'd, and expressly *Covenanted* for by God; and that, by an everlasting Covenant, nay, even the *Gospel-Covenant*, as a grand Instance of Divine Favour and Blessing; and that to deny it, is *Blasphemy* and *Antichristian*; to oppose it, *resist*, endeavour to *extirpate* it, *Antichristian*, and *damnable* too, if the *Apostle* speaks truth, for to *mollifie* the word Κεφαλὴ, *Rom.* 13. 2. and to *force*, and *wrest* it, to signifie a less *Punishment* than *Eternal Damation*, is, to *bely* the *Spirit* of God; and *cædem facere Scripturarum*, as *Tertullian* somewhere expresses it, to *murder* the *Scriptures*, and to encourage *Assassinates and Villains*, to *Out-brave* Hell, and to *defie* God to his Face, and to *lessen* the *Heinousness* of that

Guilt which terminates upon the very *Person* of *Christ, the King of Kings,* as if all the *Danger,* and the *worst* of it, was but a *Haltar* or an *Ax,* which Multitudes of *Rebels* frequently escape, and so do not receive this *Damnation ;* which Sentence of the Apostle, by this means, would be *falser* oftner than *true.* No! Let not these *Hammers* and *Battel-axes* flatter themselves, (tho' *blessed* be God's *Providence,* they frequently meet with their just Demerits in this Life, for the Terrour of others, as divers of these *Miscreants* have done, they shall receive infallibly, in the *great Day* of *Judgment* (unless averted by *Repentance) Eternal Damnation,* as certainly for their *Rebellion,* as for any other *Crime* of what Nature soever.

They may *escape* Men, but can never *escape* the *Vengeance* of *God,* unless by a *sincere Repentance,* a *particular Repentance* for their *Resistance* of *Regal Authority,* as certainly as for *Final Apostacy,* or for *Ripping* up of the *Bowels* of their *Mother* that bare them, or for *Worshiping* the *Devil,* or *calling Jesus Accursed,* (except *Repentance* thro' the Merits of *Christ* can save them) and that most *justly* too, according to that of our Blessed Lord unto *Peter* upon his cutting off the *High-Priest's Servants Ear ; all they that take the Sword,* that is to smite or resist *Lawful Authority, shall perish with the Sword,* shall *suffer Eternal Damnation,* be Sentenc'd unto it by God, as resisting his *own Ordinance,* (*Matth.* 26. *v.* 52.) that is, Those very Persons whom *Christ* trims, ὁ λόγος *said they are Elohim* Gods, who made them, who created them in his own *Image* by giving them Dominion, the just Right of *Elohim,* Communicable only by *Elohim.* See *Joh.* 10. 34. from whence our Blessed Lord proves his own Deity or Divinity; for if *They,* that is, *Kings,* who are his Creatures, made by him, are Gods, much more true it is that *He* that created them

Weld. Orig. Dom. c. 11. p. 152.

them in his own *Image* is *Elohim*; so that if to resist them who are *Elohim* Gods, is to resist him who made them such, that is to Fight *against* God, and if this be not a *Damnable Sin*, then we are to seek and to know what is. A Demonstrative argument by the way that *Kings* receive not, or derive their Power from the *People*, because the People cannot impart or annex Divinity to their Persons; and withal that *Earthly Kingship* can't be a Derogation from the *Kingship* of *Christ*, because *deriv'd* from him immediately from the very beginning of the World at the Worlds *Creation* before his Incarnation, and what could not derogate from him as God, cannot as God-man, and the great Mediatour between God and Man, especially since no Texts of Scripture can be produc'd to prove that *Kingship* as *execrised by Men* was null'd or abolish'd upon his entring upon this Office; and since it's apparent, He that when actually upon Earth before his Passion and Resurrection, commanded Subjection unto Earthly *Powers* and *Authorities*, as likewise his *Apostles* afterwards, which shew that Kingship was not to be abolished, or Subjection unto them to be denied or withdrawn upon any pretence whatsoever, and that it was no part of His coming into the World to Dissolve the then Rightful Governments in the World by *Kings*: So far from this that He acknowledges their Authority, even whilst he was conversant in Human Nature to be from God, that is from himself, as *Matth.* 22.21. Their *Jura Majestatis Rights* and *Prerogatives* he infers from their Coin which bear their *Superscription*, and particularly the then *Roman Emperours*, and Commands that *Taxes* and *Tributes* should be paid unto *Cesar*, *Render unto* Cesar *the things that are* Cesars, and by so doing, you *Render unto God the things that are Gods*, whose *Image Cesar* bears, as the *Tribute-Money* bears *Cesars*: So that our Savi-

Weld. Orig. Dem. c. 11, p. 155.

our affirms here, *That* Cesar *requires it not in his own, but in the Right of God*, [as his Deputy, his *Image* and Representative, and having Gods Authority to demand it.] Nay more than this, He owns the Right of *Cesar* to be from God by his own Act of paying *Tribute* when demanded of him, when he needed not to have done it, as we may see, *Matth.* 17. 25. *Of whom*, saith he, *do the Kings of the Earth take Tribute? of their own Children, or of Strangers?* St. *Peter* replies, of *Strangers?* Jesus answereth, *Then are the Children free.* Concluding from thence, that himself was under no obligation to pay it, as being the Son of him in whose right the *Tribute* was due, not as being *Tiberius Cesar*'s Son, but of God, to whom by *Cesar*, the *Tribute* was due debt. And all this *Submission* and Obedience of *Christ* walking by his own Rules, was to leave us an example for our imitation: This is Christian *Doctrine*, and an instance of *Passive Obedience* in the highest degree, paid by him who could have Commanded Legions of Angels for his Assistance, could have dissolved all the Powers in the Earth with one breath of his Mouth, even when most justly provok'd, whilst *Herod*, *Pontius Pilate*, the High-Priest and the People of the Jews were gathered and confederated against him, yet he refused it; He quitted his Life to preserve his Obedience, to preserve his own *Ordinance*, and the *Honour* of his *Religion* inviolable. So that hence it follows infallibly, that to resist lawful Authority, *vi & armis*, is *Antichristian*, *damnable*, and *Diabolical*, and that those who do so, cannot be *Christians*, and that *Teach* Men to do so, cannot be the Ministers of Christ, but the *Emissaries* of the Devil.

Weld. ib.

Id. ibid. & p. 156.

And this will appear to any that have the least grain of *Sense* or *Honesty* from the constant *Tenor* of *Christian* Doctrine, or *Christianity*, as being directly *opposite* to all such *Inhuman* barbarous Proceedings.

Let

Let any one *Reconcile* this Doctrine of *Resistance* with that of the *Beatitudes* in the Fifth of St. *Matthew*, if he can, and then I'll yield that he may reconcile *Christ* and *Belial*, the *Gospel* and the *Alcoran*. Let any one produce me a *Saint* of this *Character*, a *Saint* and a *Rebel* at the same time, and I'll engage to shew him a *Saint*, one of Gods *Elect*, and especial Favourites in Hell Torments it self, and for ever Sentenc'd to the *Eternal Flames*. *Reconcile* if they can, this *Resistance* upon any pretence whatsoever, to *procure* the *greatest Good*, and to *avert* or avoid the *greatest* of *Temporal Evils imaginable*, with that precept of our Blessed Lord: But I say unto you, that ye *Resist not evil, but whosoever shall smite* thee on thy *right Cheek, turn to him the other also*, Matth. 5. 39. and with that of the *Apostle*, of not doing Evil, that Good might come of it; or, with the Obligations of *Suffering, when call'd unto it, for Righteousneß sake*, ver. 10. or for Christ's sake; and with that of the Apostle, *Rom.* 12. 17. Recompence *to no Man Evil for Evil* [much less to the *created Elohim, Christ's Anointed*, as all *Rightful*, tho' *Persecuting*, tho' *Idolatrous* Kings:] and to that of ver. 19. *Dearly Beloved, avenge not your selves, but rather give place unto Wrath; for it is written, Vengeance is mine* [and belongs to those only who are deputed by God, and Christ, for that very end, amongst others, and not to private Persons, not to Villains, calling themselves Saints:] and so that of ver. 21. *Be not overcome of Evil, but over-come Evil with Good:* and that of 1 *Pet.* 3. 9. *Not rendring Evil for Evil*, or *Railing for Railing*; [doth not such Behaviour better agree with *Saints*, and the *Spirit of Christian*, than *Murder, Fire* and *Sword*, and *all* the horrid Effects of an Unmerciful, brutish War?] knowing that thereunto ye are call'd [by Christ, that by manifesting your Love and *Allegiance* to him, by suffering cheerfully for his sake] *ye should inherit a Blessing*, the

the *Reward*, the *Glorious Crown* of *Martyrdom*. *Reconcile* this *Hell-born Doctrine* of *Resisting* and *Dethroning of Kings*: I say again, upon any possibly conceited *Pretence* whatsoever, with the *Patience* of the *Saints*, with that inoffensive *Peaceable* Temper and Behaviour which is enjoyn'd all *Christians*; see *Rom.* 12. 18. 14. 17, 19. *Gal.* 5. 19, 20. and *v.* 22,23. *Heb.* 12. 14. *Jam.* 3. 17. 1 *Pet.* 3. 10, 11. *Reconcile* it, I say, with *Christian Meekness*, *Matth.* 5. And to cut off all *Colours* and *Pretexts* for *Rebellion*, and *forcible Resistance* against *Rightful Kings*, and Magistrates, observe heedfully that of our Lord, *Luke* 12. 49, 51. and see what portion he hath allotted for his Children: I am come, saith he, to send Fire on the Earth, and what will I, if it be already kindled? Suppose ye that I am come to give *Peace* on Earth? I tell you nay, but rather Division, *Afflictions*, *Tribulations*, *Crosses*, *Persecutions*, were to be the frequent Exercise of all those who sincerely profest the Gospel of Christ, and what *Christians* should be in constant *Expectation* of, and prepared to receive with *Patience*, and therefore obliged to take up their *Cross*, to run all *hazards* of Life, and Losses, *&c.* when they took upon them this Profession; so that to *avoid* them by *Resistance*, and *repelling Force* by *Force*, is in effect to turn *Renegade*, and *Apostate* from *Christianity*.

Rev. 1. 9. 13. 10.

Reconcile if you can this your *Battle-axing* with that of the Apostle to the *Hebrews*, Ch. 12. *Take therefore in good part the chastisement of the Lord, for whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If you endure chastening, God dealeth with you as with Sons; for what Son is he, whom the Father chasteneth not? But if ye be without chastisement*, whereof All are *partakers, then are ye Bastards, and not Sons.* I say, reconcile your *Rebellious Practices* with these Texts, or else own your selves *Bastards*, or what is equivalent the Children of *Abaddon* and *Antichrists*.

Recon-

Reconcile Your *Smiting-work*, with that *Trust*, *Confidence*, Dependence on, and Resignation unto *God*'s most Gracious Providence, and All-wise *Disposal*, that Christians ought to put in practice under all *Fiery Trials*, *Tribulations* and *Persecutions*; the Lord knows how to deliver the Godly out of Temptations [Trials and Distresses] 2 *Pet.* 2. 9. and to reserve the Unjust [*Persecutors* and *Tyrants*, *Oppressors* of Good-men] *unto the day of Judgment to be punished* [not before the day of Judgment to be call'd to an account, *murdered* or *deposed* by *Butcherly-Saints*, or *Bow-string-Saints*. *Reconcile* this *Resistance* again if you can, with the *Practice* of the *Saints* in the *Old Testament*, particularly with the *Glorious Example* of *David*, even *God*'s *Anointed King*, in his behaviour towards *Saul* a *disobedient Prince* to the express *Commands* of his God, by his Prophet *Samuel*, *rejected* by God, that *murdered* the Priests of God, that sought to take away the Life of *God's Anointed*, *Captain* of his Hosts; who had all the specious Arguments that could be from the *Law* of *Self-preservation*, from *Saul*'s being a *wicked*, *profligate*, and most *unjust Persecuting Prince*, and *rejected* by God; yet *pronounc't* it a *Guilt* that deserved death to slay Him, because the *Once Anointed* of *God*, 1 *Sam.* 24. *Reconcile* it with the *Behaviour* of our *Blessed Lord* Himself if you can, who upon all occasions, as Mr. *Tombes* says, *voluntarily*, tho' not 'necessitated, resolved to have regard 'to Rulers of every sort, that he might 'therein be an Example to us of Sub-'jection. Which is more fully proved by his An-'swer to the *High-Priest*, adjuring him *Matth.* 26. 63. 'by his Confession before *Pontius Pilate*, 2 *Tim.* 6. '13. mention'd as imitable by *Timothy v.* 12. And 'most of all by His Sufferings even unto Death, 'in which the Apostle *Peter* 1 *Ep.* 2. 21. tells us, that '*Christ also suffered for us*, leaving us an Example, 'ὑπογραμμὸν, a *Copy* or *Written Description*, or *Impression*, *Saints no smiters*, *p.* 47.

'*sion, that ye should follow his steps*; and this is applied 'as an Argument why they should submit themselves to every Ordinance of Man for the Lord's 'sake, not meerly out of fear of Punishment, *but in* [Conscientious] *Obedience*, proceeding from Conscience, or a sense of Duty impressed by the Spirit of God upon the Hearts of all sincere Christians, the acting contrary whereunto would be a conviction of Guilt, and a sentencing our selves thereupon to eternal Torments, and over and above, a wilful *Violation* of, and '*Repugnance* unto *Christ's* [positive express] Commands, or Conformity to his Pattern, and these humane Ordinances are named to be *Kings*, Governours sent by them. Reconcile now *Rebellion and forcible Resistance* to the *Doctrine* or *Example* of our *Blessed* Lord, if you can, or let all the *Church* of *Christ* judge whether this Practice be not *damnable* and *Antichristian*. If this be not the *Reverse* of *Christianity*, or *Antipodes* unto it, *Apostacy* from it, Despising and Trampling upon the Precepts and Doctrines of *Christ* God-man, the *Object* of *Christian Faith*, the *Grand Model* of *Christian Practice* of *Conformity*, the greatest *Despight* that can be done to Christ's *Mediatorial Kingdom*, and a meer *Burlesquing* and *Ridiculing* of the *Gospel*, the *greatest Affront* to the *Saints* and *Martyrs*, then nothing can be so. Is not this *Consecrating* of *Daggers*, *Protestant-Flails* and *Scythes*, making *Murders*, *Assassinations*, *Rebellions*, *Depredations Meritorious* with a Vengeance; is not this to recommend *Roguery*, *Villany*, *Theft*, *Violence*, and all manner of Wickedness, as the *Grand Marks*, *Characters*, *Tests* of *Saintship*, and *Perjury*, *Treachery*, *insatiable Avarice*, or *Coveting* our *Brethren's* or *Neighbour's* Goods, the *immoderate love* of the World, *Grandeurs*, *Vanities*, *Pomps*, *&c.* as *Signatures* of *Grace*, and Loyalty, *Zeal* and *Affection* to *King Jesus*? Let them *reconcile* if they can the *Works of the Flesh*, *Hatred*, *Enmities*, *Variance*,

Tombes *Saints no Smiters*, p. 47.

riance, Wrath, Strife, Seditions, Schisms, Divisions, or *Factions, Murders,* and the like, *Gal.* 5. 20, 21. with the fruits of the Spirit, *Love, Joy, Peace, Long-suffering,* Gentleness, Meekness, *v.* 22, 23. with that of the Apostle *James* 3. 17. wherein he tells us, that the *Wisdom* that is *from above, is first pure, then peaceable, gentle, easily to be intreated, full of Mercy and good fruits, without partiality, without Hypocrisy:* and then the next Verse, that the fruit of Righteousness is sown in peace of them that make peace: with that of the Apostle to the *Hebrews,* 12. 14. Follow peace [if it be possible as much as lieth in you, live peaceably with all Men, *Rom.* 12. 18.] with all Men; and that of St. *Peter,* 1 *Pet.* 3. 10, 11. *He that will love life* [the present, or that which is to come] *and would see good days* [live comfortably in this life, and enjoy the blessing of a good Conscience, and keep a constant calm, and serenity in his Breast, without which all the comforts of this Life are ill-grounded] *let him seek peace* [by all lawful, honest, Christian Measures and Methods] *and ensue it:* By *having* [and shewing] compassion, by being *pitiful* [putting on bowels of *Mercy*, by being meek, and poor in Spirit, and being a Peace-maker], by not rendring evil for evil —— but contrariwise good for evil, blessing for cursing, exercising Patience, that he may inherit [at length] a Blessing, [and receive an ample reward for his Christian, meek, humble and patient Behaviour from God,] *v.* 8, 9. Let these *Scandals* to all *Saintship* purge themselves from a worse Imputation than they have affixed upon the *Popes* of *Rome,* if they can. We who differ from the *Church* of *Rome,* and these *Black* and *Bloody* Saints, have and do account the *Popes* of *Rome* for these many Ages to have the Forehead of an impudent Whore, (saith Mr. *Tombes*)

' When they claim in St. *Peter*'s Right, the *Pag.* 80.
' Universal Monarchy of the whole *Church,*
' and Superiority above Emperors and Kings; and

' dire-

' directly or indirectly in order to Spirituals, power ' to dispose of Civil Governments, to translate the ' Empire, depose Princes, give away Kingdoms, ' command Emperors to make an Expedition to the ' Holy Land, and many more things, as if they ' were his Right, as Successor to St. *Peter*, to whom ' Christ promised the *Keys of the Kingdom of Heaven*, ' not of Earth. If this claim be just, as it is judg'd ' to be an *Antichristian*, *Babylonish Usurpation*, it is by ' Parity of Reason more *Antichristian* and *Babylonish* ' for the *Quinto-monarchians*, to challenge the Rights ' and Privileges, in respect of *Governments*, to be gain- ' ed to them under the Name of *Saints*, when they ' can shew no such *Donation* from *Christ*, or any Act ' of Acquisition, whereby He obtained it for them, ' or any Conveyance of it to them, or any *Saints* ' till *Christ's Appearing*; see *Luke* 22. 30. 1 *Cor.* 6. 2, 3. 1 *Pet.* 5. 6. *Jam.* 4. 10. Let these *Smiters*

P. 90. once more reconcile their *Doctrine* and *Practice* of Resistance with the very *Existence* of *Human Society*, with the common Comforts of Social Life, the Preservation of Mankind, the Orderly Government of the World, with *Property*, *Publick-good*, the *Independency* of one Nation or People upon another, established by God at his *stupendious Division* of the *People* and *Nations* or *Countries* of the *Habitable World*. To this purpose, besides what I have alleged already out of *Canne*, *Spittlehouse*, and the *Door of Hope*, *&c.* I shall add one Passage out of the *Banner of Truth display'd*, p. 59. as alledg'd by Mr. *Tombes* in his *Saints no smiters*, p. 3. ' All the Blood of God's ' People is found in *Babylon:* For they (*i. e.* her Ci- ' vil Powers, *Rev.* 16. 6. have shed the Blood of the ' Saints and Prophets, *Rev.* 17. 6. *Chap.* 18. 24. and ' 19. 1. *Jer.* 50. 14. now therefore God by way of ' Retaliation hath ordain'd, that Saints shall be his ' Instruments by which he will execute his Ven- ' geance upon the Powers of the World, who are ' *All* of them *Murtherers*; accordingly God com-

' mands

' mands his People, (and 'tis their Duty to obey)
' to reward *Babylon* double, as she rewarded them;
' yea, and double unto Her all those Plagues,
' Deaths, and Stripes, that she hath inflicted on
' you, *Rev.* 18. 6. and they shall give Her Blood
' to Drink, and she shall be burnt with Fire, for
' strong is the Lord that judgeth Her. As to the particular discussion of this passage, as full of gross Mistakes as Sentences, I refer the Reader to Mr. *Tombes*, as above-cited, and only Address my self to the business in hand, for which I produc'd them. Therefore I desire these *Saint Hangmen* to *Reconcile* these their *Murderous Doctrines and Practices* with that Order, *Uprightness and Contentedness* in our several *Circumstances* and *Stations* of Human Life, which *Providence* hath placed us in, and which the *Righteousness* of *Christian Morality* exacts and demands of us, of *Doing as we would be done by*, of *Living peaceably with all Men*, of *Giving every Man his due*, of *Defrauding*, *Oppressing no Man*, of *Loving our Neighbour as our selves*, of giving Fear to whom Fear, and *Honour* to whom *Honour* is due, *&c.*

' But this *smiting-work*, to which this Doctrine
' incites, is *Wilful-murder*, says Mr. *Tombes*; yea, the
' most horrible Murder that ever was, except his,
' who was a Murderer from beginning, *John* 8. 44.
' or theirs, who *crucified the Lord of Glory*; For it in-
' cites to a profess'd smiting and spoiling of all the
' civil Powers on Earth, even those to whom they
' are bound to be subject by all the Laws of Religi-
' on, Nature, Country and Reason; and to act
' these things with all extremity, out of imagin'd
' Zeal for Christ; which, if it be not according to
' Knowledg, is a Fire of Hell, which will hardly
' be ever quench'd: and in Prosecution thereof, to
' smite those who resist them; which must of ne-
' cessity, be all those who adhere to Civil Powers,
' who will be, doubtless, the most conscientious

' Saints

'Saints on the Earth, and the greatest part of Mankind, which must needs be Wilful-murder and 'Robbery, if they have no Warrant to do it. But 'they have none, neither *Rev.* 18. 6. nor any o-'ther Scripture, or Revelation of God, that we or 'they do know; nor Laws of Nature or Men, do 'in the least warrant or permit it, but all condemn 'it. And therefore if they should be permitted to 'act their Design, (which God forbid) there would 'be more Destruction and Wasting than ever yet 'was made by Men since the World began; and 'more truly they might be termed *Babylon*, in 'whom the Blood of the Saints is found, than any 'Civil Powers yet extant: Now Murder makes 'Persons the Children of the Devil, there being 'no Sin more resembling him; *John* 8. 44. *Whoso-'ever hateth his Brother, is a Murderer*; and ye know, 'saith St. *John*, 1 *Eph.* Chap. 3. 15. That no Mur-'derer hath Eternal Life abiding in him; therefore 'such are no Saints, but *Antichristian*, and the Do-'ctrine moving to it, are damnable and *Antichristi-'an*: Tombe's *Saints no Smiters*, p. 60. As to the direful Effects of this *Smiting*, he adds, 'That it 'tends to produce all the Miseries which *Anarchy* 'and *Confusion* bring on the World, even to the 'Destruction of the Church of Christ on Earth; or 'rather, according to the Project they propound, 'Human Society, if not the Extirpation of Man-'kind. For by taking away Civil Powers, Safety 'of Persons and all the Comforts of Life are 'either taken away or much endangered. When 'the Prophet *Isaiah* threatned Calamity to the Peo-'ple of the Jews, *Isa.* 3. 1, 2, 3, 4, 5. He tells 'them, *The Lord, the Lord of Hosts doth take away 'the mighty Man, and the Man of War, the Judge, and 'the Prophet, and the Prudent, and the Ancient, the 'Captain of Fifty, and the Honourable Man, and the 'Counsellour, and the cunning Artificer, and the Eloquent 'Orator,*

Orator, and I will give Children to be their Princes, and Babes shall Rule over them, and the People shall be Oppressed, every one by another, and every one by his Neighbour, the Child shall behave himself proudly against the Ancient, and the Base against the Honourable. Whereby it may be perceived, that God took it to be a Curse, next after the taking away *the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water*, to take from the Jews their *Rulers, Teachers, Nobles, Scholars:* and therefore there cannot be a greater Calamity to a People, after the Destruction of the Fruits of the Earth, whereby Famine comes, than to smite the Civil Powers, and Eminent Persons, who have been the Protectors, and Guides of the People. For then People become *Murderers*, and Robbers one of another, and all Places are fill'd with Fears, Dangers, Cries, and Miseries of all sorts. The Evils we have felt in our own Civil Wars, shew what Misery it is to have Soldiers Rule, and not Princes and Judges. And yet the Evils we have seen are small in comparison of what the Jews felt by the Factions there, when *Jerusalem* was Besieg'd by *Titus:* But the Evils which was come on the World by the Insurrection of the *Quinto-Monarchians*, if their Project had taken place, would far exceed them, their Design being an Universal Destruction of them that Oppose them in all the World; and when the Conscience is perverted, there being no stay to Mens furious Zeal. — p. —60. — Sure no Tyrants have ever done more mischief than this way of the *Fifth-Monarchy-Men* would do, if it were prosecuted, nor is any Doctrine more *Hellish*, *Antichristian* and Damnable than this, that tends to overthrow all the Civil Powers, Laws, Doctrines, Forms, Degrees, Offices in Church and State, which these term the Spirit of *Antichrist* in the World. And if it were

'supposed, that these furious Zealots should accomplish their Design, after the mixture of Hypocrites, and the Rabble of the worst and most foolish Men, who could hope there would be any Peace, good Order or Justice in the World, or any remainder of sober Men? The World would be an *Aceldama*, or Field of Blood ——— and the prevailing Persons ——— *Blood-Monsters*, and instead of a visible Kingdom of Christ on the Earth, a Solitude, Chaos, as it was before the first Creation, and *the Kingdom of Antichrist, or the Devil would be set up, under pretence of making Christ's Enemies his Footstool.* What Laws, Order, or Rule tending to further Religion, or Righteousness, can any expect from Men of such cauteriz'd Consciences, as not to discern the mischievousness of such Doctrine and Practices as these have vented, especially after they have inured themselves to shedding of Blood and Rapine, with extremity? Thus Mr. *Tombes*, &c. p. 62. ———

And now after such a *Renversement* of the *Main Doctrines* and *Principles*, and *Morals* of Christianity, I beg leave of these *Mock-Christians* — and *Saints*, to Propose one Question too after Mr. *Tombes*. Let them then tell me ingenuously what doth all this *naturally* tend to? Where doth all this Noise, this hard struggling, to set up this *pretended Personal visible Reign* of *Christ center*? What will it *end* in? Here's all *Restraint* from *Magistracy* and *Imparity* taken away, here are all *Human Laws Cashier'd*, all the *Land-Marks* and *Distinctions* of *Property removed*; *all* left to the *Will* and *Pleasure*, Lust of our *Conquering Saints*, and what might we *expect* they would *do* next? In such a State of things, as we must now suppose, we must make one supposition yet, that these *Conquerors* and *Subduers* of the World would be utterly *forsaken of God* and *his Spirit of Grace*; they could never be what they are supposed; without this supposition,

we

we must look upon them as left *entirely* to themselves, to *Do what seemeth good in their own Eyes*: turn over the Scriptures then, wherein all the *Historical part* is Recorded for our Instruction, and consider what the *Israelites* did in the *Interregnums* of their *Judges*, and behold, *all* those *Impieties* Acted over again with the greatest improvement, *every Man Acting* according to his *own Lusts*, according to the *wicked desires* of his *own Heart*, which, *destitute of Divine Grace and Restraint, imagineth Evil continually*. What can you conceive but an *Inundation* of all that *Licentiousness*, *Impurity* and *Debauchery*, and all manner of *Monstrous Wickedness*, with the *Universality* of it, that *preceded* the *Deluge* of *Waters* that carried off all that *Wicked* and most *Impious Generation*, by many degrees *worse* than *Mahometanism* it self. You see the *Project* of these Men is such as is impossible ever to have been infused into their *Understandings* or *Affections* by the *Holy* and *Pure Spirit* of God, as contrary to the *Spirit* of the *Gospel*, as *Belial* is to *Christ*; or *Light* unto *Darkness*, overturning the whole *Scope*, *Scheme*, *Design*, *Spirit*, *Meaning*, End of *Religion pure and undefiled*, centring *wholly*, *solely*, *ultimately*, *studiedly*, *designedly*, in and for the World, and to procure all manner of *Liberty*, *breaking* all *Bars* of *Restraint*, that Men may be left *entirely* loose to take their full *Swinge*, and *Career* in their *Abominable Lusts*. Here you have the *whole Soul* of all this *Cant*, *Noise* and *Pother* out; Imagine now *Hell let loose*, and the *Damn'd embodied* again, and Acting over what was wanting to the former *Accomplishment* of their Desires; and behold a World full of *Saints*, such as our *Fifth-monarchists* would approve themselves to be. Imagine a Generation of Men utterly forsaken by God, without any *Sense* of *God*, of a *future Judgment*, *Heaven* or *Hell*, any *fear* of *worldly Punishment*, from *Gibbets*, *Halters*, *Jayls*, *Bridewells*, *Axes*, &c. and wholly abandon'd to their own Lusts, and the

incessant Instigations of *Satan*; having all *Opportunities* to gratifie them, and *Resolving* so to do, abounding in all manner of *Plenty*, of the *Good things* of *this World*, and commanding them from all Parts of it, and you shall find the Foolish *Stupid Turks*, or the most *Licentious People* now upon Earth, *Asses* to our *Saints*; nay, all the *Damn'd* in Hell it self, *Outbrav'd* and *Out-done* by them. And all this the *Effects*, the *Unavoidable Fruits* of *extraordinary Mission*, *Vocation*, of *Immediate Teaching*, by the Spirit *forsooth*, of *Inspiration*, *Revelation*, of *Listning* unto and following their *Private Spirits*, *Opinions* and *Judgments*, of *Separating* from the *Visible Church* of *Christ*, of *setting* up *Altar* against *Altar*, *Bishops* against *Bishops*, *Churches* against the *One* Church of Christ, and Forging, *Contriving* a *New Kingdom* for *Christ*, and of literally setting up *Antichrist* against *Christ* in *Earnest* and *Indeed*. This is the *Effect* of setting up *Extraordinary* against *Ordinary*, that is *Opposing* and *Resisting* the *Order* Establish'd by *God* and *Christ* in *Church* and *State*, the *Standing Instructions* in both, of *Wresting* and Perverting the *Ordinary* and *Obvious Sense* of *Scripture*, of Flying over the *Reverend Heads* of Antiquity, our *Fore-fathers* in the Faith, the *Glorious Martyrs*, and *Witnesses* to *Christianity*, and despising the *Church* of *Christ*, and of following *cunningly Devised Fables*, of forsaking *Antiquity* to run after *Novelties*, and *New Lights*, by which means we *make Ship-wrack* of our *Faith* and a *good Conscience*, and so become *Renegades* and *Apostates* from *Christ*, and fall off from the *Common Hope* and *Salvation*, of which I have already produc'd some, nay, many Dreadful Instances amongst you of the *Anabaptistical Perswasion*, to whom this *Discourse* is particularly *Addressed*.

I have Considered, and I hope Confuted the *best Arguments* for their *Mission* or *Ministry*, and proved them *Insufficient* to evince it by, and shewn the *necessity* they are under, to *Shelter* themselves under an

Extraor-

Extraordinary Vocation or *Call*, which I have *Examined* at large, and *Demonstrated* the *little* or no *Service* it will *do* them, there being no *Room* for any such *Plea*, under this last or *Gospel Dispensation*, without *Producing* such *Evidence* for it, as they will never be able to do; and over and above have, from *plain Scriptures* and *lawful Deductions* from them, Expos'd some other of their *Extraordinary Opinions* and *Practices* upon them, to the just *Dread*, *Horror*, and *Resentments* of all *sincere Christians*, which have been too much Imbib'd or Embrac'd by *other Sects*, (which are generally *Leaven'd* by their *Ferment*, and thereby in a preparation or readiness to *Joyn* or *Unite* with them, should they ever prevail or get the day, (which God forbid) and so by *Disproving* Theirs, have shewn the *Nullity* of all the rest, and consequently of *All* their supposed *Ministerial Acts*, for want of *Due Authority* from him, in whose *Name* they pretend to *Do* them, and so without *Benefit* to the *respective Subjects* or *Suscipients* of them.

Hence they are *no Church*, *no Christians*, because at best but *Nominally*, or which is altogether unknown unto us as *Extraordinarily*, which is Tantamount to *not at all*, because we can affirm (to be sure) nothing of what doth not by any manner of way *appear* unto us, nor, as hath been said, by any *Colour* of *Necessity* can induce us to *Form* even a *Judgment* of *Charity* (as we commonly express it) unless in a Case of *Invincible Ignorance*, which I am afraid, will *fall* to the *share* of a *very few* indeed.

But that which makes the Case of *Our Sectaries* of *all Denominations* look the more *Desperate* and *Deplorable*, is, because *Separation* is a *Work* of the *Flesh*, *grounded* upon and *rooted* upon *Carnality*, *grafted* upon a *Worldly Spirit*, and *centred* there; *Every Sect* or *Schism* hath its *Dalilah*, and as to that *Sect* that hath been particularly *Treated* on in this *Discourse*, we have discovered *Dominion* and the *Worldly Empire* to be its

Aim and *End*, and the *Rooting* out *Christianity*, the only *Effectual Means* and *Measures* it aims at under all the *Zeal* it pretends for its *Promotion:* It hath been shewn likewise that it bids fair, by its *Bold* and *daring Transfigurations*, to impose upon the *heedless* and *unwary*, and less *Intelligent Christians;* but if *weighed* in the *Balance* of the *Sanctuary*, the *Holy* and *Unerring Word of God*, the *True Catholick Principles* of *Primitive Christianity*, it will prove as *light* as *Vanity* it self, and to have nothing but a *Name*, and an *empty Title* arrogantly assumed, without the least *Right imaginable*, or any *Ground* of a *Comfortable Prospect* in the end for those who are *engag'd* in it. And hence by the way it will appear, to any one who *soberly* weighs those *Commonly Receiv'd Maxims* of *Christianity* in the *Church* for *above* a *Thousand Years*, upon which the *Foregoing Discourse* is *founded*, what little *Reason* our Men of *Latitude* have for their *Loose Opinions*, as to their *Indifferency for any Forms* or *Professions of Christianity* (as vulgarly termed) and matter not what *prevails* or is uppermost, so *Christ* be *Professed;* and pretend an equal *Charity* and *Good-opinion* for all *Sects*, provided they abhor *Popery*, forsooth; and believe them *All* to have an equal *Right* to *Heaven* with the *Members* of the *True Church*, or would have the *One Church* consist of *All* these *Schisms* and *Sects:* If these Men really believed the *Scriptures*, and studied the Nature *of the True Church*, and the *Obligations All*, that hope to be saved by *Jesus Christ*, to adhere to her *Communion*, and the True *Notion* and *Danger* of *Schism* or *Separation* from the *one Church*, and that all the ordinary *Means* of Salvation are to be *found* in Her *Alone*, or in a Word were *Christians:* It's impossible they should be intangled in so *formidable* and *Fatal* an *Error*.

But I have not Room here to insist upon this Point, but shall only add, that in *any* but these *latter Ages* of the *Church*, Men of this *Indifferency* would

would not have past for *Christians*, and though they may go in a Croud for *Protestants* with some, I can't suppose them one degree above *Infidels*; nor can I find any ground for so much *Charity* as to think they will be *own'd* by *Christ* to *bear* any *Relation* unto him at the Day of *Judgment*, any more than *Turks* or *Jews*, or those who are actually *out* of the *Church*. To be *Indifferent* to any *Form* or *Sect* of *Christians* (in the lax sense of the Word) is to be of *none* at all, and to have no right in Christ at all; and how this can be *Reconcileable* to the Word of God, I leave to the Judgment of *all true* Christians, and even of most of the *Sectaries* themselves. But to put a Period to this my undertaking, however meanly perform'd; I trust in God I have designed well, to assert the Cause of my *Lord* and *Saviour* his *Church* and his *Truth*, by endeavouring to clear up some Points of grand Consequence to all who *profess Christ*, and *refuting Error*; to which important ends if it may in any measure contribute, I shall think my Pains well bestow'd: In the mean time I humbly commend it to the *Blessing* and Acceptance of my most *Gracious Saviour*, and the serious consideration of *all those* whom it may particularly *Concern*.

FINIS.

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